

Il he pleased by wit that scorns the clids

Nolly Marshall
THE 1768

SPECTATOR.

VOLUME the THIRD.



LONDON:

Printed for A. and B.TONSON and T.DRAPER.

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To the Right Honourable

HENRY BOYLE, Efq.

some of its voor more repred converse

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S the profest delign of this work is to entertain its readers in general, without giving offence to any particular person, it would be difficult to find out fo proper a patron for it as yourfelf, there being none whose merit is more univerfally acknowledged by all parties, and who has made himfelf more friends and fewer enemies. Your great abilities and unquestioned integrity, in those high employments which you have passed through, would not have been able to have raifed you this general approbation, had they not been accompanied with that moderation in an high fortune, and that affability of manners, which are so conspicuous through all parts of your life. Your aversion to any oftentatious arts

DEDICATION.

of fetting to show those great services, which you have done the public, has not likeways a little contributed to that universal acknowledgment which is paid you by your country.

The consideration of this part of your character, is that which hinders me from enlarging on those extraordinary talents, which have given you so great a figure in the British senate, as well as on that elegance and politeness which appeared in your more retired conversation. I should be unpardonable, if, after what I have said, I should longer detain you with an address of this nature: I cannot, however, conclude it without owning those great obligations which you have laid upon,

the ed hoghale Sc. Lo.R., his rovers are not a reserved to the desired of the second order of the second

Your most obedient, humble servant,

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The Spectator.

SPECTATOR.

VOLUME THE THIRD.

No. 170. Friday, September 14. 1711.

[By Mr Addison.]

In amore bæc omnia insunt vitia: injuriæ, Suspiciones, inimicitiæ, induciæ, Bellum, pax rursum—— Ter. Eun. act. 1. sc. 1.

All these inconveniences are incident to love: reproaches, jealousies, quarrels, reconcilements, war and then peace.

DPON looking over the letters of my female correfpondents, I find feveral from women complaining of jealous husbands, and at the same time protesting their own innocence; and desiring my advice on
this occasion. I shall therefore take this subject into
my consideration; and the more willingly, because I
find that the Marquis of Halifax, who, in his advice to
a daughter, has instructed a wife how to behave herself
towards a false, an intemperate, a choleric, a sullen, a
covetous, or a silly husband, has not spoken one word
of a jealous husband.

JEALOUSY is that pain which a man feels from the apprehension that he is not equally beloved by the person whom he intirely loves. Now because our inward passions and inclinations can never make themselves visible, it is impossible for a jealous man to be thoroughly cured of his suspicions. His thoughts hang at best in a state of doubtfulness and uncertainty; and are never capable of receiving any satisfaction on the advan-

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tageous side; so that his inquiries are most successful when they discover nothing: his pleasure arises from his disappointments, and his life is spent in pursuit of a secret that destroys his happiness if he chance to find it.

An ardent love is always a strong ingredient in this passion; for the same affection which stirs up the jealous man's defires, and gives the party beloved so beautiful a figure in his imagination, makes him believe she kindles the fame paffion in others, and appears as amiable to all beholders. And as jealousy thus arises from an extraordinary love, it is of fo delicate a nature, that it fcorns to take up with any thing lefs than an equal return of love. Not the warmest expressions of affection, the foftest and most tender hypocrify, are able to give any fatisfaction, where we are not perfuaded that the affection is real, and the fatisfaction mutual. For the jealous man wishes himself a kind of deity to the person he loves: he would be the only pleasure of her fenses, the employment of her thoughts; and is angry at every thing she admires, or takes delight in, befides himfelf.

PHEDRIA's request to his mistress, upon his leaving her for three days, is inimitably beautiful and natural.

Cum milite isto præsens, absens ut sies:
Dies noctesque me ames: me desideres':
Me somnies: me expectes: de me cogites:
Me speres: me te oblectes: mecum tota sis:
Meus sac sis postremo animus, quando ego sum tuus.
Ter. Eun. act. 1. sc. 2.

"When you are in company with that foldier, behave as if you were absent: but continue to love me by day and by night: want me; dream of me; expect me; think of me; wish for me; delight in me; be wholly with me; in short, be my very soul, as I am yours."

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The jealous man's difease is of so malignant a nature, that it converts all it takes into its own nourishment. A cool behaviour fets him on the rack, and is interpreted as an instance of aversion or indifference; a fond one raifes his fuspicions, and looks too much like diffimulation and artifice. If the person he loves be chearful, her thoughts must be employed on another; and if fad, the is certainly thinking on himfelf. In thort, there is no word or gesture so infignificant, but it gives him new hints, feeds his fuspicions, and furnishes him with freih matters of discovery: fo that if we confider the effects of this passion, one would rather think it proceeded from an inveterate hatred, than an excessive love; for certainly none can meet with more disquietude and uneafiness than a suspected wife, if we except the jealous husband.

But the great unhappiness of this passion is, that it naturally tends to alienate the affection which it is so solicitous to engross; and that for these two reasons, because it lays too great a constraint on the words and actions of the suspected person, and at the same time shews you have no honourable opinion of her; both-

of which are strong motives to aversion.

Nor is this the worst effect of jealousy; for it often draws after it a more fatal train of consequences, and makes the person you suspect, guilty of the very crimes you are so much asraid of. It is very natural for such who are treated ill and upbraided falsly, to find out an intimate friend that will hear their complaints, condole their sufferings, and endeavour to sooth and assuage their secret resentments. Besides, jealousy puts a woman often in mind of an ill thing that she would not otherwise perhaps have thought of, and fills her imagination with such an unlucky idea, as in time grows familiar, excites desire, and loses all the shame and horror which might at first attend it. Nor is it a wonder if she who suffers wrongfully in a man's opinion of her, and has therefore nothing to forseit in his e-

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Reem, resolves to give him reason for his suspicions, and to enjoy the pleasure of the crime, since she must undergo the ignominy. Such probably were the considerations that directed the wise man in his advice to husbands; Be not jealous over the wife of thy bosom, and teach ber not an evil lesson against thyself. Eccl.

And here, among the other torments which this passion produces, we may usually observe that none are greater mourners than jealous men, when the person who provoked their jealous is taken from them. Then it is that their love breaks out suriously, and throws off all the mixtures of suspicion which choked and smother'd it before. The beautiful parts of the character rise uppermost in the jealous husband's memory, and upbraid him with the ill usage of so divine a creature as was once in his possession; whilst all the little impersections, that were before so uneasy to him, wear off from his remembrance, and shew themselves no more.

WE may fee by what has been faid, that jealoufy takes the deepest root in men of amorous dispositions; and of these we may find three kinds who are most overrun with it.

The first are those who are conscious to themselves of an infirmity, whether it be weakness, old age, deformity, ignorance, or the like. These men are so well acquainted with the unamiable part of themselves, that they have not the considence to think they are really beloved: and are so distrustful of their own merits, that all sondness towards them puts them out of countenance, and looks like a jest upon their persons. They grow suspicious on their first looking in a glass, and are stung with jealousy at the sight of a wrinkle. A handsom sellow immediately alarms them, and every thing that looks young or gay turns their thoughts upon their wives.

A SECOND fort of men, who are most liable to this passion, are those of cunning, wary and distrustful tem-

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pers. It is a fault very justly found in histories composed by politicians, that they leave nothing to chance or humour, but are still for deriving every action from some plot and contrivance, for drawing up a perpetual scheme of causes or events, and preserving a constant correspondence between the camp and the counciltable. And thus it happens in the affairs of love with men of too refined a thought. They put a construction on a look, and find out a defign in a finile; they give new fenfes and fignifications to words and actions; and are ever tormenting themselves with fancies of their own raising, They generally act in a disguise themfelves, and therefore mistake all outward shows and appearances for hypocrify in others; fo that I believe no men fee less of the truth and reality of things, than these great refiners upon incidents, who are so wonderfully fubtle and over-wife in their conceptions.

Now, what these men fancy they know of women by reflexion, your lewd and vicious men believe they have learned by experience. They have feen the poor husband so misled by tricks and artifices, and in the midft of his inquiries fo lost and bewildered in a crooked intrigue, that they still suspect an under-plot in every female action; and especially where they see any resemblance in the behaviour of two persons, are apt to fancy it proceeds from the same design in both. These men therefore bear hard upon the suspected party, purfue her close through all her turnings and windings, and are too well acquainted with the chace. to be flung off by any false steps or doubles; besides their acquaintance and conversation has lain wholly among the vicious part of woman kind, and therefore it is no wonder they cenfure all alike, and look upon the whole fex as a species of impostors. But if, notwithstanding their private experience, they can get over these prejudices, and entertain a favourable opinion of some women; yet their own loose desires will stir

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up new suspicions from another side, and make them believe all men subject to the same inclinations with themselves.

Whether these or other-motives are most predominant, we learn from the modern histories of America, as well as from our own experience in this part of the world, that jealousy is no northern passion, but rages most in those nations that he nearest the influence of the sun. It is a misfortune for a woman to be born between the tropics; for there lie the hottest regions of jealousy; which as you come northward cools all along with the climate, till you scarce meet with any thing like it in the polar circle. Our own nation is very temperately situated in this respect; and if we meet with some sew disordered with the violence of this passion, they are not the proper growth of our country, but are many degrees nearer the sun in their constitutions than in their climate.

AFTER this frightful account of jealoufy, and the persons who are most subject to it, it will be but fair to shew by what means the passion may be best allayed, and those who are possessed with it set at ease. Other faults indeed are not under the wise's jurisdiction, and should, if possible, escape her observation; but jealousy calls upon her particularly for its cure, and deserves all her art and application in the attempt: besides, she has this for her encouragement, that her endeavours will be always pleasing, and that she will still find the affection of her husband rising towards her in proportion as his doubts and suspicions vanish; for, as we have seen all along, there is so great a mixture of love in jealousy as is well worth the separating. But this shall be the subject of another paper.

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No. 171. Saturday, September 15-

[By Mr ADDISON.]

The man who loves, is easy of belief.

HAVING in my yesterday's paper discovered the nature of jealousy, and pointed out the persons who are most subject to it, I must here apply myself to my fair correspondents, who desire to live well with a jealous husband, and to ease his mind of its unjust suspicions.

THE first rule I shall propose to be observed, is, that you never feem to diflike in another what the jealous man is himfelf guilty of, or to admire any thing, in which he himself does not excel. A jealous man is very quick in his applications, he knows how to find a double edge in an invective, and to draw a fatire on himself out of a panegyric on another: He does not trouble himself to consider the person, but to direct the character; and is fecretly pleased or confounded as he finds more or less of himself in it. The commendation of any thing in another ftirs up his jealoufy, as it flews you have a value for others befides himfelf; but the commendation of that, which he himfelf wants, inflames him more, as it shews, that, inc fome respects, you prefer others before him. Jealousy is admirably described in this view by Horace in his ode to Lydia.

Quum tu, Lydia, Telephi Cervicem roseam, & cerea Telephi Laudas brachia, væ meum

Fervens difficili bile tumet jecur :

Tunc nec mens mibi, nec color

Certa fede manet; humor & in genas

Furtim labitar, arguens

Quam lentis penitus macerer ignibus. Od. 13.1. 1.

Ah! when on Telephus his charms,
His rofyneck, and waxen arms,
My Lydia's praife unceasing dwells,
What gloomy spleen my bosom swells;
On my pale cheek the colour dies,
My reason in confusion slies,
And the down-stealing tear betrays
The lingering slame that inward preys.
I burn, when in excess of wine
He soils those snowy arms of thine,
Or on thy lips the sierce fond boy
Marks with his teeth the surious joy.

THE jealous man is not indeed angry if you diflike another: but if you find those faults which are to be found in his own character, you discover not only your diflike of another, but of himfelf. In short, he is so defirous of engroffing all your love, that he is grieved at the want of any charm, which he believes has power to raise it; and if he finds by your censures on others, that he is not fo agreeable in your opinion as he might be, he naturally concludes you could love him better if he had other qualifications, and that by confequence your affection does not rife fo high as he thinks it ought. If therefore his temper be grave or fullen, you must not be too much pleafed with a jest, or transported with any thing that is gay and diverting. It his beauty be none of the best, you must be a professed admirer of prudence, or any other quality he is master of, or at least vain enough to think he is.

In the next place, you must be sure to be free and open in your conversation with him, and to let in light upon your actions, to unravel all your designs, and discover every secret however trisling or indifferent. A jealous husband has a particular aversion to winks and whispers, and if he does not see to the bottom of every thing, will be sure to go beyond it in his sears and suspicions. He will always expect to be your chief con-

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fident, and where he finds himself kept out of a secret, will believe there is more in it than there should be. And here it is of great concern, that you preserve the character of your sincerity uniform and of a piece: for if he once finds a false gloss put upon any single action, he quickly suspects all the rest; his working imagination immediately takes a false hint, and runs off with it into several remote consequences, till he has proved very ingenious in working out his own misery.

Ir both these methods fail, the best way will be to let him see you are much cast down and afflicted for the ill opinion he entertains of you, and the disquietudes he himself suffers for your sake. There are many who take a kind of barbarous pleasure in the jealousy of those who love them, that insult over an aking heart, and triumph in their charms which are able to excite

fo much uneafiness.

Ardeat ipfa licet, tormentis gaudet amantis.

Juv. Sat. 6. v. 208.

Tho' equal pains her peace of mind destroy, A lover's torments give her spiteful joy.

But these often carry the humour so far, till their affected coldness and indifference quite kills all the fondness of a lover, and are then fure to meet in their turn with all the contempt and fcorn that is due to fo infolent a behaviour. On the contrary, it is very probable a melancholy, dejected carriage, the usual effects of injured innocence, may foften the jealous husband into pity, make him fenfible of the wrong he does you, and work out of his mind all those fears and suspicions that make you both unhappy. At least it will have this good effect, that he will keep his jealoufy to himfelf. and repine in private, either because he is sensible it is a weakness, and will therefore hide it from your knowledge, or because he will be apt to fear some ill effect it may produce, in cooling your leve towards him, or diverting it to another.

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THERE is still another secret that can never fail, i you can once get it believed, and which is often practifed by women of greater cunning than virtue : this is to change fides for a while with the jealous man, and to turn his own passion upon himself; to take some occasion of growing jealous of him, and to follow the example he himself hath set you. This counterfeited: jealoufy will bring him a great deal of pleafure, if he thinks it real; for he knows experimentally how much love goes along with his passion, and will besides feel famething like the fatisfaction of a revenge, in feeing you undergo all his own tortures, But this, indeed, is an artifice fo difficult, and at the fame time fo difingenuous, that it ought never to be put in practice, but by fuch as have skill enough to cover the deceit, and innocence to render it excuseable.

I SHALL conclude this essay with the story of Herod and Mariamne, as I have collected it from Josephus; which may serve almost as an example to whatever can be said on this subject.

MARIAMNE had all the charms that beauty, birth, wit, and youth could give a woman, and Herod all the love that fuch charms are able to raife in a warm and amorous disposition. In the midst of this his fondness for Mariamne, he put her brother to death, as he did her father not many years after. The barbarity of the action, was represented to Mark Antony, who immediately fummoned Herod into Egypt, to answer for the crime that was there laid to his charge. Herod attributed the fummons to Antony's defire of Mariamne, whom therefore, before his departure, he gave into the custody of his uncle Joseph, with private orders to put her to death, if any fuch violence was offered to himself. This Joseph was much delighted with Mariamne's conversation, and endeavoured with. all his art and rhetoric, to fet out the excess of Herodis passion for her; but when he still found her cold and incredulous, he inconfiderately told her, as a certain instance of her lord's affection, the private orders he

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had left behind him, which plainly shewed, according to Joseph's interpretation, that he could neither live nor die without her. This barbarous instance of awild unreasonable passion quite put out, for a time, those little remains of affection the still had for her lord: her thoughts were fo wholly taken up with the cruelty of his orders, that the could not confider the kindness that produced them, and therefore represented him in her imagination, rather under the frightful idea of a murderer than a lover. Herod was at length acquitted and difinisfed by Mark Antony, when his foul was all inflames for his Mariamne; but before their meeting, he was not a little alarmed at the report he had heard of his uncle's convertation and familiarity with her in his absence. This therefore was the first discourse he entertained her with, in which the found it no easy matter to quiet his fuspicions. But at last he appeared so well fatisfied of her innocence, that from reproaches and wranglings he fell to tears and embraces. of them wept very tenderly at their reconciliation, and Herod poured out his whole foulto her in the warmeft protestations of love and constancy; when amidst all his fighs and languishings she asked him, whether the private orders he left with his uncle Joseph were an instance of fuch an inflamed affection. The jealous king was immediately roused at so unexpected a question, and concluded his uncle must have been too familiar with her, before he would have discovered such a seeret. In short, he put his uncle to death, and very difficultly prevailed upon himfelf to fpare Mariamne.

Egypt, when he committed his lady to the care of Sohemus, with the fame private orders he had before given his uncle, if any mischief befel himself. In the mean while Marianne so won upon Sohemus by her presents and obliging conversation, that she drew all the secret from him, with which Herod had entrusted him; so that after his return, when he slew to her with all

the transports of joy and love, she received him coldly with fighs and tears, and all the marks of indifference and aversion. This reception so stirred up his indignation, that he had certainly flain her with his own hands, had not he feared he himfelf should have become the greater fufferer by it. It was not long after this, when he had another violent return of love upon him; Mariamne was therefore fent for to him. whom he endeavoured to foften and reconcile with all possible conjugal caresses and endearments; but she declined his embraces, and answered all his fondness with bitter invectives for the death of her father and her brother. This behaviour fo incenfed Herod, that he very hardly refrained from firiking her; when in the heat of their quarrel there came in a witness, suborned by fome of Mariamne's enemies, who accused her to the king of a defign to poison him. Herod was now prepared to hear any thing in her prejudice, and immediately ordered her fervant to be stretched upon the rack: who in the extremity of his tortures confest, that his miftress's aversion to the king arose from fomething Sohemus had told her; but as for any defign of poisoning, he utterly disowned the least knowledge of it. This confession quickly proved fatal to Sohemus, who now lay under the same suspicions and sentence that Tofeph had before him on the like occasion. Nor would Herod rest here; but accused her with great vehemence of a defign upon his life, and by his authority with the judges had her publicly condemned and executed. Herod foon after her death grew melancholy and dejected, retiring from the public administration of affairs into a folitary forest, and there abandoning himself to all the black confiderations, which naturally arife from a passion made up of love, remorfe, pity and despair. He used to rave for his Mariamne, and to call upon her in his diffracted fits; and in all probability would foon have followed her, had not his thoughts been feafonably called off from fo fad an object by public florms, which at that time very nearly threatened him.

No. 172. Monday, September 17.

Non folum scientia, qua est remota a justitia, calliditas potius quam sapientia est appellanda; verum etiam animus paratus ad periculum, si sua cupiditate, non utilitate communi, impellitur, audacia potius nomen habeat, quam sortitudinis.—

PLATO apud Tull.

As knowledge, without justice, ought to be called cunning, rather than wisdom; so a mind prepared to meet danger, if excited by its own eagerness, and not the public good, deserves the name of audacity, rather than of courage.

THERE can be no greater injury to human fociety, than that good talents among men should be
held honourable to those who are endowed with them,
without any regard how they are applied. The gifts
of nature and accomplishments of art are valuable but
as they are exerted in the interests of virtue, or governed by the rules of honour. We ought to abstract
our minds from the observation of any excellence in
those we converse with, till we have taken some notice,
or received some good information of the disposition
of their minds; otherways the beauty of their persons,
or the charms of their wit, may make us fond of those
whom our reason and judgment will tell us, we ought
to abhor.

When we fuffer ourselves to be thus carried away by mere beauty, or mere wit, Omniamante, with all her vice, will bear away as much of our good-will as the most innocent virgin or discreet matron; and there cannot be a more abject flavery in this world, than to doat upon what we think we ought to condemn; yet this must be our condition in all the parts of life, if we

suffer ourselves to approve any thing but what tends to the promotion of what is good and honourable: If we would take true pains with ourselves to consider all things by the light of reason and justice, though a man were in the height of youth and amorous inclinations, he would look upon a coquette with the fame contempt or indifference as he would upon a coxcomb: the wanton carriage in a woman would disappoint her of the admiration which the aims at; and the vain dress or discourse of a man would destroy the comeliness of his shape, or goodness of his understanding. I fay, the goodness of his understanding, for it is no less common to see men of sense commence coxcombs, than beautiful women become immodest.. When this happens in either, the favour we are naturally inclined to give to the good qualities they have from nature should abate in proportion. But however just it is to measure the value of men by the application of their talents, and not by the eminence of those qualities abstracted from their use; I say, however just such a way of judging is, in all ages as well as this, the contrary has prevailed upon the generality of mankind. How many lewd devices have been preferved from one age to another, which had perished as soon as they were made, if painters and sculptors had been esteemed as much for the purpose as the execution of their designs? Modest and well-governed imaginations have by this means loft the representations of ten thousand charma ing portraitures, filled with images of innate truth, generous zeal, courageous faith, and tender humanity; instead of which, fatyrs, furies and monsfers, are recommended by those arts to a shameful eternity.

THE unjust application of laudable talents is tolerated in the general opinion of men, not only in such cases as are here mentioned, but also in matters which concern ordinary life. If a lawyer were to be esteemed only as he uses his parts in contending for justice, and were immediately despicable when he appeared

in a cause which he could not but know was an unjust one, how honourable would his character be? And how honourable is it in such among us, who follow the profession no otherwise, than as labouring to protect the injured, to subdue the oppressor, to imprison the careless debtor, and do right to the painful artificer? But many of this excellent character are overlooked by the greater number who affect covering a weak place in a client's title, diverting the course of an inquiry, or finding a skilful resuge to palliate a falshood: yet it is still called eloquence in the latter, though thus unjustly employed; but resolution in an assassing to reason quite as laudable, as knowledge and wisdom exercised in the desence of an ill cause.

WERE the intention stedsastly considered, as the measure of approbation, all fallhood would soon be out of countenance; and an address in imposing upon mankind, would be as contemptible in one state of life as another. A couple of courtiers making professions of esteem, would make the same figure after breach of promise, as two knights of the post convicted of perjury. But conversation is fallen so low in point of morality, that as they say in a bargain, Let the buyer look to it; so in friendship, he is the man in danger who is most apt to believe: he is the more likely to suffer in the commerce, who begins with the obligation of being the more ready to enter into it.

But those men only are truly great, who place their ambition rather in acquiring to themselves the confcience of worthy enterprizes, than in the prospect of glory which attends them. These exalted spirits would rather be secretly the authors of events which are serviceable to mankind, than, without being such, to have the public same of it. Where therefore an eminent merit is robbed by artisce or detraction, it does but increase by such endeavours of its enemies: the impotent pains which are taken to sully it, or dis-

fuse it among a croud to the injury of a single person, will naturally produce the contrary effect; the fire will blaze out, and burn up all that attempt to smother

what they cannot extinguish.

THERE is but one thing necessary to keep the posfession of true glory, which is, to hear the opposers of it with patience, and preserve the virtue by which it was acquired. When a man is thoroughly perfuaded that he ought neither to admire, wish for, or purfue any thing but what is exactly his duty, it is not in the power of feafons, persons or accidents, to diminish his value. He only is a great man who can neglect the applause of the multitude, and enjoy himself independent of its favour. This is indeed an arduous task; but it should comfort a glorious spirit that it is the highest step to which human nature can arrive. Triumph, applause, acclamation, are dear to the mind of man; but it is still a more exquisite delight to fay to yourfelf, you have done well, than to hear the whole human race pronounce you glorious, except you yourfelf can join with them in your own reflexions. A mind thus equal and uniform may be deferted by little fashionable admirers and followers, but will ever be had in reverence by fouls like itself. The branches of the oak endure all the feafons of the year, though its leaves fall off in autumn; and these too will be restored with the returning spring. T

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No. 173. Tuesday, September 18.

[By Mr Approan.]

Remove fera monstra, tuæque Saxificos vultus, quæcunque ea, tolle Medusæ. Ovid. Met. l. 5. v. 216.

Remove that horrid monster, and take hence Medusa's petrifying countenance.

In a late paper I mentioned the project of an ingenious author for the erecting of several handicraft prizes to be contended for by our British artisans, and the influence they might have towards the improvement of our several manufactures. I have since that been very much surprised by the following advertisement which I find in the Post-boy of the 11th instant, and again repeated in the Post-boy of the 15th.

On the 9th of October next will be run for upon Coleshill-heath in Warwickshire, a plate of fix guineas value, three heats, by any horse, mare or gelding, that hath not won above the value of 51. the winning horse to be sold for 101. to carry 10 stone weight, if 14 hands high; if above or under, to carry or be allowed weight for inches, and to be entered on Friday the 5th at the Swan in Coleshill, before six in the evening. Also a plate of less value to be run for by asses. The same day a gold ring to be grinned for by men.

The first of these diversions that is to be exhibited by the 101. race-horses, may probably have its use; but the two last, in which the asses and men are concerned, seem to me altogether extraordinary and unaccountable. Why they should keep running-asses at

Coleshill, or how making mouths turns to account in Warwickshire, more than in any other parts of England, I cannot comprehend. I have looked over all the Olympic games, and do not find any thing in them like an afs race, or a match at grinning. However it be, I am informed that feveral affes are now kept in body-clothes, and fweated every morning upon the heath, and that all the country fellows within ten miles of the Swan, grin. an hour or two in their glaffes every morning, in order to qualify themselves for the 9th of October. The prize, which is proposed to be grinned for, has raised such an ambition among the common-people of out-grinning one another, that many very difcerning persons are afraid it should spoil most of the faces in the county; and that a Warwickshire man will be known by his grin, as Roman Catholics imagine a Kentish man is by his tail. The gold-ring, which is made the prize of deformity, is just the reverse of the golden apple that was formerly made the prize of beauty, and should carry for its pofy the old motto inverted:

Detur tetriori.

Or to accommodate it to the capacity of the combatants,

The frightfull'st grinner Be the winner.

In the mean while, I would advise a Dutch painter to be present at this great controversy of faces, in order to make a collection of the most remarkable grins that shall be there exhibited.

I MUST not here omit an account which I lately received of one of these grinning-matches from a gentleman, who, upon reading the above-mentioned advertisement, entertained a coffee-house with the following narrative. Upon the taking of Namure, amidst other public rejoicings made on that occasion, there was a gold ring given by a whig justice of the peace to be grinned for. The first competitor that

entered the lists, was a black swarthy Frenchman, who accidentally passed that way, and being a man naturally of a withered look, and hard seatures, promised himself good success. He was placed upon a table in the great point of view, and looking upon the company like Milton's death,

Grinn'd horribly a ghaftly smile.

Hrs muscles were so drawn together on each side of his face, that he shewed twenty teeth at a grin, and put the country in some pain, lest a foreigner should carry away the honour of the day; but upon a further trial, they sound he was master only of the

merry grin.

THE next that mounted the table was a malecontent in those days, and a great master in the whole art of grinning, but particularly excelled in the angry grin. He did his part fo well, that he is faid to have made half a dozen women miscarry; but the juflice being apprized by one who flood near him, that the fellow who grinned in his face was a Jacobite, and being unwilling that a disaffected person should win the gold ring, and be looked upon as the best grinner in the country, he ordered the oaths to be tendered unto him upon his quitting the table, which the grinner refufing, he was fet afide as an unqualified perfon. There were several other grotesque figures that presented themselves, which it would be too tedious to describe. I must not however omit a ploughman, who lived in the farther part of the country, and being very lucky in a pair of long lanthorn-jaws, wrung his face into fuch an hideous grimace, that every feature of it appeared under a different distortion. The whole company stood astonished at such a complicated grinn, and were ready to affign the prize to him. had it not been proved by one of his antagonists, that he had practifed with verjuice for fome days before. and had a crab found upon him at the very time of

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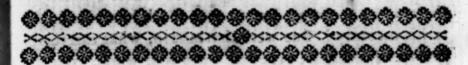
grinning; upon which the best judges of grinning declared it as their opinion, that he was not to be looked upon as a fair grinner, and therefore ordered him to be set aside as a cheat.

THE prize, it feems, fell at length upon a cobler, Giles Gorgon by name, who produced feveral new grins of his own invention, having been used to cut faces for many years together over his last. very first grin he cast every human feature out of his countenance, at the fecond he became the face of a fpout, at the third a baboon, at the fourth the head of a bass-viol, and at the fifth a pair of nut-crackers. The whole affembly wondered at his accomplishments, and bestowed the ring on him unanimously: but, what he esteemed more than all the rest, a country-wench, whom he had wooed in vain for above five years before, was fo charmed with his grins, and the applauses which he received on all sides, that she married him the week following, and to this day wears the prize upon her finger, the cobler having made use of it as his we lding-ring.

This paper might perhaps feem very impertinent, if it grew ferious in the conclusion. I would nevertheless leave it to the confideration of those who are the patrons of this monstrous trial of skill, whether or no they are not guilty, in some measure, of an affront to their species, in treating after this manner the human face divine, and turning that part of us, which has so great an image impressed upon it, into the image of a monkey; whether the raising such silly competitions among the ignorant, proposing prizes for such useless accomplishments, filling the common people's heads with such senseless ambitions, and inspiring them with such senseless ambitions, and inspiring them with such absurd ideas of superiority and pre-eminence, has not in it something immoral as well as ridiculous.

Charles on the other sources and district

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No 174. Wednesday, September 10.

Hac memini et victum frustra contendere Thyrfin. VIRG. Ecl. 7. v. 69.

These rhymes I did to memory commend, When vanquish'd Thyrsis did in vain contend.

DRYDDR.

THERE is scarce any thing more common than animosities between parties that cannot subsist but by their agreement: this was well represented in the sedition of the members of the human body in the old Roman sable. It is often the case of lesser consederate states against a superior power, which are hardly held together, though their unanimity is necessary for their common safety; and this is always the case of the landed and trading interest of Great Britain; the trader is fed by the product of the land, and the landed man cannot be clothed but by the skill of the trader; and yet those interests are ever jarring.

WE had last winter an instance of this at our club, in Sir Roger de Coverley and Sir Andrew Freeport, between whom there is generally a constant, though friendly, opposition of opinions. It happened that one of the company, in an historical discourse, was observing, that Carthaginian faith was a proverbial phrase to intimate breach of leagues. Sir Roger said it could hardly be otherways: that the Carthaginians were the greatest traders in the world; and as gain is the chief end of such a people, they never pursue any other: the means to it are never regarded; they will, if it comes easily, get money honestly; but if not, they will not scruple to attain it by fraud or

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cozenage: and indeed, what is the whole business of the traders accompt, but to over-reach him who trusts to his memory? But were that not so, what can there great and noble be expected from him whose attention is for ever fixed upon balancing his books, and watching over his expences? And at best, let frugality and parsimony be the virtues of the merchant, how much is his punctual dealing below a gentleman's charity to the poor, or hospitality among his neighbours?

CAPTAIN SENTRY observed Sir Andrew very diligent in hearing Sir Roger, and had a mind to turn the discourse, by taking notice in general, from the highest to the lowest parts of human society, there was a fecret, though unjust way among men, of indulging the feeds of ill nature and envy, by comparing their own state of life to that of another, and grudging the approach of their neighbour to their own happiness; and on the other side, he, who is the less at his ease, repines at the other, who, he thinks, has unjustly the advantage over him. Thus the civil and military lists look upon each other with much illnature; the foldier repines at the courtier's power, and the courtier rallies the foldier's honour; or to come to lower instances, the private men in the horse and foot of an army, the car-men and coachmen in the city-streets, mutually look upon each other with ill-will, when they are in competition for quarters on the way, in their respective motions.

It is very well, good Captain, interrupted Sir Andrew, you may attempt to turn the discourse if you think sit; but I must however have a word or two with Sir Roger, who, I see, thinks he has paid me off, and been very severe upon the merchant. I shall not, continued he, at this time, remind Sir Roger of the great and noble monuments of charity and public spirit, which have been erected by merchants since the reformation, but at present content myself with what he allows us, parsimony and frugality. If it were con-

No. 174. fiftent with the quality of fo ancient a baronet as Sic ROGER, to keep an accompt, or measure things by the most infallible way, that of numbers, he would prefer our parfimony to his hospitality. If to drink fo many hogsheads is to be hospitable, we do not contend for the fame of that virtue; but it would be worth while to confider, whether fo many artificers at work ten days together by my appointment, or fo many peafants made merry on Sir Roger's charge, are the men more obliged? I believe the families of the artificers will thank me, more than the houshold of the peafants shall Sir ROGER. Sir ROGER gives to his men, but I place mine above the necessity or obligation of my bounty. I am in very little pain for the Roman proverb upon the Carthaginian traders; the Romans were their professed enemies: I am only forry no Carthaginian histories have come to our hands: we might have been taught perhaps by them fome proverbs against the Roman generofity, in fighting for and bestowing other people's goods. But fince Sir Roger has taken occasion from an old proverb to be out of humour with merchants, it should be no offence to offer one not quite fo old in their defence. When a man happens to break in Holland, they far of him that he has not kept true accompts. This phrase, perhaps, among us, would appear a foft or humorous way of speaking, but with that exact nation it bears the highest reproach; for a man to be mistaken in the calculation of his expence, in his ability to answer future demands, or to be impertinently fanguine in putting his credit to too great adventure, are all instances of as much infamy, as with gayer nations to be failing in courage or common honesty.

NUMBERS are fo much the measure of every thing that is valuable, that it is not possible to demonstrate the fuccess of any action, or the prudence of any undertaking, without them. I fay this in answer to what Sir ROGER is pleased to fay, that little that is

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truly noble can be expected from one who is ever poring on his cash-book, or balancing his accompts. When I have my returns from abroad, I can tell to a shilling, by the help of numbers, the profit or loss by my adventure; but I ought also to be able to shew that I had reason for making it, either from my own experience, or that of other people, or from a reasonable prefumption that my returns will be fufficient to answer my expence and hazard; and this is never to he done without the skill of numbers. For instance, if I am to trade to Turkey, I ought beforehand to know the demand of our manufactures there, as well as of their filks in England, and the customary prices that are given for both in each country. I ought to have a clear knowledge of these matters beforehand, that I may presume upon sufficient returns to answer the charge of the cargo I have fitted out, the freight and affurance out and home, the customs to the queen, and the interest of my own money, and besides all these expences, a reasonable profit to myself. Now, what is there of scandal in this skill? What has the merchant done, that he should be so little in the good graces of Sir ROGER? He throws down no man's inclosures, and tramples upon no man's corn; he takes nothing from the industrious labourer; he pays the poor man for his work; he communicates his profit with mankind; by the preparation of his cargo, and the manufacture of his returns, he furnishes employment and fubfistence to greater numbers than the richest nobleman; and even the nobleman is obliged to him for finding out foreign markets for the produce of his estate, and for making a great addition to his rents: and yet it is certain, that none of all these things could be done by him without the exercise of his skill in numbers.

This is the occonomy of the merchant: and the conduct of the gentleman must be the same, unless by scorning to be the steward, he resolves the steward

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shall be the gentleman. The gentleman, no more than the merchant, is able, without the help of numbers, to account for the fuccess of any action, or the prudence of any adventure If, for instance, the chace is his whole adventure, his only returns must be the stag's horns in the great hall, and the fox's nose upon the stable door. Without doubt Sir ROGER knows the full value of these returns; and if beforehand he had computed the charges of the chace. a gentleman of his diferetion would certainly have hanged up all his dogs, he would never have brought back fo many fine hounds to the kennel, he would never have gone fo often, like a blaft, over fields of corn. If fuch too had been the conduct of all his ancestors, he might truly have boasted at this day, that the antiquity of his family had never been fullied by a trade; a merchant had never been permitted with his whole estate to purchase a room for his picture in the gallery of the CoverLeys, or to claim his descent from the maid of honour. But it is very happy for Sir Roger that the merchant paid fo de: r for his ambition.

It is the misfortune of many other gentlemen, to turn out of the feats of their ancestors, to make way for such new masters as have been more exact in their accompts than themselves; and certainly he deserves the estate a great deal better, who has got it by his industry, than he who has lost it by his negligence. T



No 175. Thursday, September 20.

[By Mr Budgel.]

Proximus a teclis ignis defenditur ægre—
Ovid. rem. am. v. 625.

To save your house from neighb'ring fire is hard.

TATE.

I SHALL this day entertain my readers with two or three letters I have received from my correspondents: the first discovers to me a species of semales which have hitherto escaped my notice, and is as sollows.

Mr SPECTATOR,

I Am a young gentleman of a competent fortune, and a fufficient tafte of learning, to spend five or ' fix hours every day very agreeably among my books. 'That I might have nothing to divert me from my ' studies, and to avoid the noise of coaches and chair-' men, I have taken lodgings in a very narrow street ' not far from Whitehall; but it is my misfortune to be fo posted, that my lodgings are directly opposite to those of a Jezebel. You are to know, Sir, that a · Jezebel (fo called by the neighbourhood from dif-' playing her pernicious charms at her window) ap-' pears constantly dressed at her fash, and has a thoufand little tricks and fooleries to attract the eyes of all the idle young fellows in the neighbourhood. I ' have feen more than fix persons at once from their feveral windows observing the Jezebel I am complaining of. I at first looked on her myself with the higheft contempt, could divert myfelf with her airs for ' half an hour, and afterwards taken up my Plutarch with great tranquillity of mind; but was a little

No. 175. ' vexed to find, that in less than a month she had con-· fiderably stolen upon my time, fo that I resolved to · look at her no more. But the Jezebel, who, as I ' fuppose, might think it a diminution to her honour, to have the number of her gazers lessened, resolved ' not to part with me fo, and began to play fo many ' new tricks at her window, that it was impossible for ' me to forbear observing her. I verily believe she put ' herfelf to the expence of a new wax-baby on purpose ' to plague me; the used to dandle and play with this ' figure as impertinently as if it had been a real child: ' fometimes the would let fall a glove or a pin-cushion in the street, and shut or open her casement three or ' four times in a minute. When I had almost wean-'ed myfelf from this, the came in her shift-sleeves, and ' dressed at the window. I had no way left but to let ' down my curtains, which I fubmitted to, though it ' confiderably darkened my room, and was pleafed to ' think that I had at last got the better of her; but was furprifed the next morning to hear her talking out of her window quite crofs the street, with another ' woman that lodges over me: I am fince informed, ' that she made her a visit, and got acquainted with her within three hours after the fall of my windowcurtains.

'SIR, I am plagued every moment in the day, one way or other in my own chambers; and the Jezebel ' has the fatisfaction to know, that though I am not ' looking at her, I am liftening to her impertinent dia-'lo gues that pass over my head. I would immediate-'ly change my lodgings, but that I think it might 'look like a plain confession that I am conquered; and befides this, I am told that most quarters of the town ' are infested with these creatures. If they are so, I ' am fure it is fuch an abuse, as a lover of learning and filence ought to take notice of.

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I am, SIR, Yours, Oc. I am afraid, by some lines in this letter, that my young student is touched with a distemper which he hardly seems to dream of, and is too far gone in it to receive advice. However, I shall animadvert in due time on the abuse which he mentions, having myself observed a nest of Jezebels near the Temple, who make it their diversion to draw up the eyes of the young templars, that at the same time they may see them stumble in an unlucky gutter which runs under the window.

Mr SPECTATOR,

· | Have lately read the conclusion of your forty feventh speculation upon butts with great pleasure, and have ever fince been thoroughly perfuaded that one of those gentlemen is extremely necessary to enliven. ' conversation. I had an entertainment last week upon the water for a lady to whom I make my addreffes, with feveral of our friends of both fexes. To, divert the company in general, and to shew my mifress in particular my genius for rallery, I took oneof the most celebrated butts in town along with me. It is with the utmost shame and confusion that I must. ' acquaint you with the fequel of my adventure : as. ' foon as we were got into the boat, I played a fen-' tence or two at my butt, which I thought very fmart, when my ill genius, who I verily believe inspired. ' him purely for my destruction, suggested to him such a reply as got all the laughter on his fide. I was ' dashed at so unexpected a turn; which the butt perceiving, refolved not to let me recover myfelf, and · purfuing his victory, rallied and toffed me in a most unmerciful and barbarous manner till we came to. Chelsea. I had some small success while we were eating cheefe-cakes; but coming home, he renewed his attacks with his former good fortune, and equaldiversion to the whole company. In short, Sir, I mult. ingenuously own, that I was never to handled in all.

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'my life; and, to compleat my misfortune, I am fince told, that the butt flushed with his late victory, has made a visit or two to the dear object of my wishes,

fo that I am at once in danger of losing all my pre-

tensions to wit, and my mistress into the bargain.
This, Sir, is a true account of my present troubles,

which you are the more obliged to affift me in, as you

which you are the more obliged to auit me in, as you were yourfelf in a great measure the cause of them,

by recommending to us an instrument, and not in-

ftructing us at the same time how to play upon it.

'I HAVE been thinking whether it might not be highly convenient, that all butts should wear an in-

fcription affixed to fome part of their bodies, fhewing on which fide they are to be come at, and that

'if any of them are persons of unequal tempers, there

' should be some method taken to inform the world at

what time it is fafe to attack them, and when you had

best to let them alone. But, fubmitting these mat-

ters to your more ferious confideration,

l'am, S.I.R., yours, &c.

I HAVE, indeed, seen and heard of several young gentlemen under the same missortune with my present correspondent. The best rule I can lay down for them to avoid the like calamities for the future, is thoroughly to consider not only whether their companions are weak but whether themselves are wits.

THE following letter comes to me from Exeter, and being credibly informed that what it contains is matter of fact, I shall give it my reader as it was fent me.

Mr Spectator, Exeter, Sept. 7.

You were pleased in a late speculation to take notice of the inconvenience we lie under in the

country, in not being able to keep pace with the fa-

fhion; but there is another misfortune which we are

' fubject to, and is no less grievous than the former, which has hitherto escaped your observation. I mean,

the having things palmed upon us for London fashions, which were never once heard of there.

' A LADY of this place had fome time fince a box of the newest ribbons fent down by the coach: whether it was her own malicious invention, or the wantonness of a London millener, I am not able to inform you; but, among the rest, there was one cher-· ry-coloured ribbon, confilting of about half a dozen yards, made up in the figure of a fmall head-drefs. The aforefaid lady had the affurance to affirm amidit a circle of female inquifitors, who were · present at the opening of the box, that this was the · newest fashion worn at court. Accordingly the next Sunday we had feveral females, who came to church with their heads dreffed wholly in ribbons, and looked like fo many victims ready to be facrificed. This is still a reigning mode among us. At the same time we have a fet of gentlemen who take the liberty to appear in all public places without any buttons to their coats, which they supply with several little filver hasps, though our frethest advices from London make no mention of any fuch fashion; and we are fomething thy of affording matter to the button-· makers for a fecond petition.

'What I would humbly propose to the public is, that there might be a society erected in London, to consist of the most skilful persons of both sexes, for the inspection of modes and fashions; and that here-after no person or persons shall presume to appear singularly habited in any part of the country, without a testimonial from the aforesaid society, that their dress is answerable to the mode at London. By this means, Sir, we shall know a little whereabout we are.

'IF you could bring this matter to bear, you would 'very much oblige great numbers of your country friends, and among the rest,

Your very humble fervant,



No. 176. Friday, September 21.

Parvula, pumitio, greirar ula, tota merum fal.

Luck. L. 4. 1. 1155.

A little, pretty, witty, charming she!

THERE are, in the following letter, matters, which I, a batchelor, cannot be supposed to be acquainted with; therefore shall not pretend to explain upon it till further consideration, but leave the author of the epittle to express his condition in his own way.

Mr SPECTATOR,

To not deny but you appear, in many of your papers, to understand human life pretty well: but there are very many things which you cannot. opossibly have a true notion of, in a fingle life; there are fuch as respect the married state; otherwise I canonot account for your having overlooked a very good fort of people, which are commonly called in fcorn the Hen-peckt. You are to understand, that I am one of those innocent mortals who suffer derision under that word, for being governed by the best of wives. 'It would be worth your confideration to enter into the nature of affection itself, and tell us, according to your philosophy, why it is that our dears should ' do what they will with us, shall be froward, ill-' natured, assuming, fometimes whine, at others rail, then fwoon away, then come to life, have the use of ' fpeech to the greatest fluency imaginable, and then fink away again, and all because they fear we do ' not love them enough; that is, the poor things love

"us fo heartily, that they cannot think it possible we

fhould be able to love them in fo great a degree,

which makes them take on fo. I fay, Sir, a true good-

natured man, whom rakes and libertines call hen-

peckt, shall fall into all these different moods with

his dear life, and at the fame time fee they are:

wholly put on; and yet not be hard-hearted e-

onough to tell the dear good creature that she is and

· hypocrite.

'This fort of good man is very frequentin the populous and wealthy city of London, and is the true hen-peckt man; the kind creature cannot break through his kindnesses so far as to come to an explaand therefore goes on to comfort her when nothing ails her, to appeale her when she is not angry, and to give her his cash. when he knows she does not want it, rather than be uneasy for a whole month, which is computed, by. hard hearted men, the space of time which a froward woman takes to come to herfelf, if you have

courage to fland out.

"THERE are indeed feveral other species of the hen-peckt, and in my opinion they are certainly the best subjects the queen has; and for that reason I take it to be your duty to keep us above contempt.

I Do not know whether I make myfelf understood in the representation of an hen-peckt life, but I shall take leave to give you an account of myfelf, and my own spouse. You are to know that I am reckoned no fool, have on feveral occasions been tried whether I will take ill usage, and the event has been to my advantage; and yet there is not fuch a flave in Turkey as I am to my dear. She has a good share of wir, and is what you call a very pretty agreeable woman. I perfectly doat on her, and my affection to her gives-

me all the anxieties imaginable but that of jealoufy.

4 My being thus confident of her, I take, as much as I a can judge of my heart, to be the reason, that whatNo. 176.

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ever the does, though it be never to much against my inclination, there is still left fomething in her manner that is amiable She will fometimes look at me with an assumed grandeur, and pretend to refent that I have not had respect enough for her opinion in fuch an instance in company. I cannot but 'fmile at the pretty anger she is in, and then she pretends the is used like a child. In a word, our great debate is, which has the fuperiority in point of understanding. She is eternally forming an argument of debate; to which I very indolently anfwer, Thou art mighty pretty. To this she answers, All the world but you think I have as much fense as yourfelf. I repeat to her, indeed you are pretty. "Upon this there is no patience; the will throw down any thing about her, stamp and pull off her headclothes. Fy, my dear, fay I: how can a woman of your fense fall into such an intemperate rage? This is an argument which never fails. Indeed, my dear, fays the, you make me mad fometimes, io you do, with the filly way you have of treating me like a pretty idiot. Well, what have I got by putting her ' into good humour? nothing, but that I muit conwince her of my good opinion by my practice; and then I am to give her possession of my little ready money, and, for a day and a half following, diflike · all the diflikes, and extol every thing the approves. "I am so exquisitely fond of this darling, that I fel-"dom fee any of my friends, am uneafy in all companies till I fee her again; and when I come home, ' fhe is in the dumps, because the fays the is fure I came fo foon only because I think her handsom. I dare onot upon this occasion laugh; but tho' I am one of the warmest churchmen in the kingdom, I am forced to rail at the times, because she is a violent whig. · Upon this we talk politics fo long, that she is convin-· ced I kis her for her wildom. It is a common practice: with me to alk her fome question concerning the con' stitution, which she answers me in general out of Harrington's Oceana: then I commend her strange

* memory, and her arm is immediately locked in mine.

While I keep her in this temper she plays before me,

fometimes dancing in the midst of the room, fome-

times striking an air at her spinet, varying her posture

and her charms in such a manner that I am in con-

'tinual pleasure: she will play the fool, if I allow

· her to be wife; but if the fuspects I like her for her

trifling, the immediately grows grave.

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'THESE are the toils in which I am taken, and LI carry off my fervitude as well as most men; but my application to you is in behalf of the henpeckt in general, and I defire a differtation from you in defence of us. You have, as I am informed; 'very good authorities in our favour, and hope you will not omit the mention of the renowned Socrates and his philosophic refignation to his wife Xantippe. "This would be a very good office to the world in general, for the hen-peckt are powerful in their quality and numbers, and not only in cities, but in courts; in the latter they are ever the most obsequious, in the former the most wealthy of all men. When you have confidered wedlock thoroughly, you ought to enter into the fuburbs of matrimony, and e give us an account of the thraldom of kind keepers * and irrefolute lovers; the keepers who cannot quit their fair ones, though they fee their approaching ruin; the lovers who dare not marry, though they know they never shall be happy without the mistresfes whom they cannot purchase on other terms.

WHAT will be a great embellishment to your difcourse, will be, that you may find instances of the haughty, the proud, the frolic, the stubborn, who are each of them in secret downright slaves to their wives or mistresses. I must beg of you in the last place, to dwell upon this, that the wise and valiant in all ages have been hen-peckt: and that the stundy

- tempers, who are not flaves to affection, owe that
- ' exemption to their being enthralled by ambition, a-
- ' varice, or fome meaner passion. I have ten thousand
- thousand things more to fay, but my wife fees me
- ' writing, and will, according to custom, be consulted,
- if I do not feal this immediately.

Yours,

T

NATHANIEL HENROOST.



No. 177. Saturday, September 22.

By Mr Addison.

——Quis enim bonus, aut face dignus. Arcana, qualem Cereris vult esse sacerdos, Ulla aliena sibicredat mala?—Juv. Sat. 15. v. 140.

Who can all fense of others ills escape,
Is but a brute, at best, in human shape. TATE

In one of my last week's papers I treated of goodnature, as it is the effect of constitution: I shall
now speak of it, as it is a moral virtue. The first may
make a man easy in himself and agreeable to others,
but implies no merit in him that is possessed of it. A
man is no more to be praised upon this account, than
because he has a regular pulse or a good digestion.
This good nature however in the constitution, which
Mr Dryden somewhere ealls a milkiness of blood, is an
admirable ground work for the other. In order therefore to try our good nature, whether it arises from
the body or the mind, whether it be founded in the
animal or rational part of our nature; in a word, whether it be such as is inticled to any other reward, besides that secret satisfaction and contentment of mind
which is essential to it, and the kind reception it pro-

oures to us in the world, we must examine it by the

formity in sickness and in health, in prosperity and in adversity; if otherways, it is to be looked upon as nothing else but an irradiation of the mind from some new supply of spirits, or a more kindly circulation of the blood. Sir Francis Bacon mentions a cunning solicitor, who would neverask a favour of a great man before dinner; but took care to prefer his petition at a time when the party petitioned had his mind free from care, and his appetites in good humour. Such a transfent temporary good nature as this, is not that philanthropy, that love of mankind, which deserves the title of a moral virtue.

The next way of a man's bringing his good nature to the test, is, to consider whether it operates according to the rules of reason and duty: for if, notwithstanding its general benevolence to mankind, it makes no distinction between its objects, if it exerts itself promiscuously towards the deserving and undeserving, is it relieves alike the idle and the indigent, if it gives itself up to the first petitioner, and lights upon any one rather by accident than phoice, it may pass for an amiable instinct, but must not assume the name of a moral virtue.

The third trial of good-nature will be the examining ourselves, whether or no we are able to exert it to our own disadvantage, and employ it on proper objects, notwithstanding any little pain, want or inconvenience, which may arise to ourselves from it; in a word, whether we are willing to risk any part of our fortune, our reputation, or health, on ease, for the benefit of mankind. Among all these expressions of good nature, I shall single out that which goes under the general name of charity, as it consists in relieving the indigent; that being a trial of this kind which offers itself to us almost at all times, and in every place.

I SHOULD propose it as a rule to every one who is provided with any competency of fortune more than sufficient for the necessaries of life, to say aside a certain proportion of his income for the use of the poor. This I would look upon as an offering to Him who has a right to the whole, for the use of those whom, in the passage hereafter mentioned, he has described as his own representatives upon earth. At the same time, we should manage our charity with such prudence and caution, that we may not hurt our own friends and relations, whilst we are doing good to those who are strangers to us.

This may possibly be explained better by an ex-

ample than by a rule.

EUGENIUS is a man of an universal, good-nature,. and generous beyond the extent of his fortune; but withal fo prudent in the economy of his affairs, that. what goes out in charity is made up by good management. Eugenius has what the world calls two hundred pounds a year; but never values himself above ninescore, as not thinking he has a right to the tenth. part, which he always appropriates to charitable uses. To this fumshe frequently makes other voluntary additions, infomuch that in a good year, for fuch he accounts those in which he has been able to make greater bounties than ordinary, he has given above twice. that fum to the fickly and indigent. Eugenius preferibes to himfelf many particular days of fasting and abstinence, in order to increase his private bank of churity, and fets afide what would be the current expences of those times for the use of the poor. He often goes afoot where his bufiness calls him, and at. the end of his walk has given a shilling, which in his ordinary method of expence would have gone for coach: hire, to the first necessitous person that has fallen in his way. I have known him, when he has been going to a play or an opera, divert the money which was defigned for that purpose, upon an object of charity.

W

whom he has met with in the street; and afterwards pass his evening in the cossee house, or at a friend's fire-side, with much greater satisfaction to himself than he could have received from the most exquisite entertainments of the theatre. By these means he is generous, without impoverishing himself, and enjoys his estate by making it the property of others.

THERE are few men so cramped in their private asfairs, who may not be charitable after this manner, without any disadvantage to themselves, or prejudice to their families. It is but sometimes facrificing a diversion or convenience to the poor, and turning the usual course of our expences into a better channel. This is, I think, not only the most prudent and convenient, but the most meritorious piece of charity which we can put in practice. By this method we in some measure share the necessities of the poor at the same time that we relieve them, and make ourselves not only their patrons, but their fellow-sufferers.

Medici, in which he describes his charity in several heroic instances, and with a noble heat of sentiments, mentions that verse in the Proverbs of Solomon, He that giveth to the poor, lendeth to the Lord: 'There is more rhetoric in that one sentence, says he, than in a library of sermons; and indeed if those sentence emphasis as they are delivered by the author, we needed not those volumes of instructions, but might be honest by an epitome.'

This passage in scripture is indeed wonderfully perfuasive: but I think the same thought is carried much farther in the New Testament, where our Saviour tells us in a most pathetic manner, that he shall hereafter regard the clothing of the naked, the seeding of the hungry, and the visiting of the imprisoned, as offices done to himself, and reward them accordingly. Purfuant to those passages in holy scripture, I have some where met with the epitaph of a charitable man, which has very much pleased me. I cannot recollect the words, but the sense of it is to this purpose: What I spent I lost; what I possessed is left to others; what I gave away remains with me.

Since I am thus infentibly engaged in facred writ, I cannot forbear making an extract of feveral passages which I have always read with great delight in the book of Job. It is the account which that holy man gives of his behaviour in the days of his prosperity, and, if considered only as a human composition, is a finer picture of a charitable and good-natured man than is to be met with in any other author.

'On that I were as in months past, as in the days when God preserved me: when his candle shined upon my head, and when by his light I walked thro; darkness: when the Almighty was yet with me: when my children were about me: when I washed my steps with butter, and the rock poured out rivers of oil.

WHEN the ear heard me, then it bleffed me: and when the eye faw me, it gave witness to me. Because I delivered the poor that cried, and the father-' less, and him that had none to help him. The bles-' fing of him that was ready to perith came upon me, 'and I caused the widow's heart to fing for joy. was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause which I 'knew not I fearched out. Did not I weep for him ' that was in trouble? Was not my foul grieved for 'the poor? Let me be weighed in an even balance, ' that God may know mine integrity. If I did defpife the cause of my man-fervant, or of my maid. fervant, when they contended with me: What then ' shall I do when God rifeth up? and when he visit: 'eth, what shall I answer him? Did not he that made ' me in the womb, make him? and did not one fashion us in the womb? If I have withheld the poor from

THE SPECTATOR. No. 178. · their defire, or have caused the eyes of the widow to fail, or have eaten my morfel myfelf alone, and the fatherless hath not eaten thereof: if I have seen any perish for want of clothing, or any poor without covering: if his loins have not bleffed me, and if he were not warmed with the fleece of my fleep: if I have lifted up my hand against the fatherless, when 1 faw my help in the gate; then let mine arm fall from my thoulder-blade, and mine arm be broken. from the bone. If I have rejoiced at the destruction of him that hated me, or lifted up myfelf when evil found him: (Neither have I fuffered my mouth to fin, by wishing a curse to his foul.) The stranger did not lodge in the ftreet; but I opened my doors to the traveller. If my land cry against me, or that the furrows likeways thereof complain: if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life; let "tilifles grow instead of wheat, and cockle instead of barley.



No. 178. Monday, September 24.

Fond of bis wife, nor to a flave severe. FRANCIS;

T CANNOT defer taking notice of this letter.

Mr SPECTATOR,

I Am but too good a judge of your paper of the 1 15th instant, which is a master-piece; I means that of jealousy: but I think it unworthy of you to speak of that torture in the breast of a man, and note to mention also the pangs of it in the heart of a woman. You, have very judiciously, and with the

greatest penetration imaginable, confidered it as woman is the creature of whom the diffidence is raifed :: but not a word of a man, who is fo unmerciful as to move jealoufy in his wife, and not care whether she is fo or not. It is possible you may not believe there: are fuch tyrants in the world; but alas, I can telli you of a man who is ever out of humour in his wife's; company, and the pleasantest man in the world every where elfe; the greatest floven at home when he appears to none but his family, and most exactly well dressed in all other places. Alas, Sir, is it of courfe, that to deliver one's felf wholly into a man's power, without possibility of appeal to any other jurisdiction but his own reflexions, is so little an obligation to a gentleman, that he can be offended and ' fall into a rage, because my heart swells tears into 'my eyes when I fee him in a cloudy mood? I pretend to no fuccour, and hope for no relief but from himself; and yet he that has sense and justice in every ' thing else, never reflects, that to come home only to · fleep off an intemperance, and fpend all the time he is there as if it were a punishment, cannot but give the anguish of a jealous mind. He always leaves his · home as if he were going to court, and returns as if he were entering a goal. I could add to this, that · from his company, and his usual discourse, he does not fcruple being thought an abandoned man as to his morals. Your own imagination will fay enough to you concerning the condition of me his wife; and I wish you would be so good as to represent to him, for he is not ill-natured, and reads you much, that; the moment I hear the door shut after him, I throw. ' myself upon my bed, and drown the child he is so ' fond of with my tears, and often frighten it with my cries; that I curse my being; that I run to my glass. ' all over bathed in forrows, and help the atterance of my inward anguith by beholding the guth of my. own calamities as my tears fall from my eyes. This. looks like an imagined picture to tell you, but indeed

this is one of my pastimes. Hitherto I have only told you the general temper of my mind, but how

' shall I give you an account of the distraction of it?

' Could you but conceive how cruel I am one moment

in my refentment, and at the ensuing minute, when

' I place him in the condition my anger would bring

' him to, how compassionate; it would give you some

' notion how miserable I am, and how little I deserve

it. When I remonstrate with the greatest gentle-

'nefs that is possible against unhandsom appearances, and that married persons are under particular rules;

when he is in the best humour to receive this, I am

'answered only, That I expose my own reputation

and fense if I appear jealous. I wish, good Sir, you

would take this into serious consideration, and ad-

' monish husbands and wives what terms they ought

to keep towards each other. Your thoughts on this

'important subject will have the greatest reward, that

which descends on such as feel the forrows of the

'afflicted. Give me leave to fubscribe myself,

Your unfortunate bumble fervant,

CELINDA.

be

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I had it in my thoughts, before I received the letter of this lady, to confider this dreadful passion in the mind of a woman: and the smart she seems to seel does not abate the inclination I had to recommend to husbands a more regular behaviour, than to give the most exquisite of torments to those who love them, nay, whose torment would be abated if they did not love them.

It is wonderful to observe how little is made of this inexpressible injury, and how easily men get into an habit of being least agreeable where they are most obliged to be so. But this subject deserves a distinct speculation, and I shall observe for a day or two the

behaviour of two or three happy pairs I am acquainted with, before I pretend to make a fystem of conjugal morality. I design in the first place to go a few miles out of town, and there I know where to meet one who practises all the parts of a fine gentleman in the duty of an husband. When he was a batchelor, much business made him particularly negligent in his habit; but now there is no young lover living so exact in the care of his person. One who asked why he was so long washing his mouth, and delicate in the choice and wearing of his linen, was answered, Because there is a woman of merit obliged to receive me kindly, and I think it incumbent upon me to make her inclination go along with her duty.

Is a man would give himself leave to think, he would not be so unreasonable as to expect debauchery and innocence could live in commerce together; or hope that slesh and blood is capable of so strict an alliance, as that a fine woman must go on to improve herself till she is as good and impassive as an angel, only to preserve a sidelity to a brute and a fatyr. The lady who desires me for her sake to end one of my papers with the following letter, I am persuaded, thinks such

a perseverance very impracticable.

Husband,

T

MARTHA HOUSEWIFE.

^{&#}x27;CTAY more at home. I know where you visited

^{&#}x27; at feven of the clock on Thursday evening. The

^{&#}x27; colonel, whom you charged me to fee no more, is in

town.

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No. 179. Tuesday. September 25.

TBy Mr Apprison]

Centuriæ seniorum agitant expertia frugis? Celsi prætereunt austera poemata Rhamnes. Omne tulit punctum qui miscuit utile dulci, Lectorem delectando, pariterque monendo.

Hor. Ars poet. v. 341,

MAY cast my readers under two great general divisions, the Mercurial and the Saturnine. first are the gay part of my disciples, who require speculations of wit and humour; the others are those of a more folemn and fober turn, who find no pleafure but in papers of morality and found fenfe. mer call every thing that is ferious, stupid; the latter look upon every thing as impertinent that is ludicrous. Were I always grave, one half of my readers would fall off from me: were I always merry, I should lose the other. I make it therefore my endeavour to find out entertainments of both kinds, and by that means perhaps confult the good of both, more than I should do, did I always write to the particular tafte of either. As they neither of them know what I proceed upon, the sprightly reader, who takes up my paper in order to be diverted, very often finds himself engaged unawares in a ferious and profitable course of thinking; as on the contrary, the thoughtful man, who perhaps may hope to find something solid, and full of deep reflexion, is very often insensibly betrayed into a fit of mirth. In a word, the reader sits down to my entertainment without knowing his bill of sare, and has therefore at least the pleasure of hoping there may be a dish to his palare.

I MUST confels, were I'left to myself, I should rather aim at instructing than diverting: but if we will be useful to the world, we must take it as we find it. Authors of prosessed severity discourage the looser part of mankind from having any thing to do with their writings. A man must have virtue in him, before he will enter upon the reading of a Seneca or an Epictetus. The very title of a moral treatise has something in it austere and shocking to the careless and inconsiderate.

For this reason several unthinking persons fall in my way, who would give no attention to lactures delivered with a religious feriousness or a philosophic gravity. They are enfaared into fentiments of wifdom and virtue when they do not think of it; and if by that means they arrive only at fuch a degree of confideration as may dispose them to listen to more studied and elaborate discourses, I shall not think my speculations useless. I might likewise observe, that the gloominess in which sometimes the minds of the best men are involved, very often stands in need of such little incitements to mirth and laughter, as are apt to disperse melancholy, and put our faculties in good humour. To which fome will add, that the British climate, more than any other, makes entertainments of this nature in a manner necessary.

will at least excuse the variety of my speculations. I would not willingly laugh but in order to instruct, or if I sometimes fail in this point, when my mirth ceases to be instructive, it shall never cease to be innocent. A scrupulous conduct in this particular, has, perhaps,

more merit in it than the generality of readers imagine: did they know how many thoughts occur in a point of humour, which a discreet author in modesty suppresses; how many strokes of rallery present themselves, which could not fail to please the ordinary taste of mankind, but are stifled in their birth by reason of some remote tendency which they carry in them to corrupt the minds of those who read them; did they know how many glances of ill-nature are industriously avoided for fear of doing injury to the reputation of another, they would be apt to think kindly of those writers who endeavour to make themselves diverting without being immoral. One may apply to these authors that passage in Waller:

Poets lose half the praise they would have got, Were it but known what they discreetly blot.

As nothing is more easy than to be a wit, with all the above-mentioned liberties, it requires some genius and invention to appear such without them.

WHAT I have here faid is not only in regard to the public, but with an eye to my particular correspondent, who has fent me the following letter, which I have castrated in some places upon these considerations,

SIR.

Having lately seen your discourse upon a match of grinning, I cannot forbear giving you an account of a whistling match, which, with many others, I was entertained with about three years since at the Bath. The prize was a guinea, to be conferred upon the ablest whistler, that is, on him who could whistle clearest, and go through his tune without laughing, to which at the same time he was provoked by the antic postures of a Merry-Andrew, who was to stand upon the stage and play his tricks in the eye of the performer. There were three competitors for the ring. The first was a ploughman of a

very promifing aspect; his features were steady, and

his muscles composed in fo inflexible a stupidity, that

upon his first appearance every one gave the guinea

for loft. The pickle-herring however found the way

to shake him; for upon his whistling a country jig.

this unlucky wag danced to it with fuch variety of

distortions and grimaces, that the countryman could

' not forbear fmiling upon him, and by that means

spoiled his whiftle, and loft the prize.

THE next that mounted the stage was an under-' citizen of the Bath, a person remarkable among the ' inferior people of that place for his great wisdom and his broad band. He contracted his mouth with ' much gravity, and, that he might dispose his mind to be more ferious than ordinary, begun the tune of " The children in the wood, and went through part of it with good fuccess; when on a fudden the wit at ' his elbow, who had appeared wonderfully grave and attentive for fome time, gave him a touch upon the ' left shoulder, and stared him in the face with so bewitching a grin, that the whiftler relaxed his fibres into a kind of fimper, and at length burst out into The third who entered the lifts an open laugh. was a footman, who in defiance of the Merry-Andrew and all his arts, whiftled a Scotch tune and an Italian fonata, with fo fettled a countenance, that he bore away the prize, to the great admiration of some hundreds of persons, who, as well as myself, were present at this trial of skill. Now, Sir, I humbly conceive, whatever you have determined of the ' grinners, the whiftlers ought to be encouraged, not only as their art is practifed without diffortion, but ' as it improves country music, promotes gravity, and ' teaches ordinary people to keep their countenances, ' if they fee any thing ridiculous in their betters; befides that, it feems an entertainment very particu-' larly adapted to the Bath, as it is usual for a rider Vol. III.

to whiftle to his horse when he would make his wa-

ters pafs.

I am, Sir, &c.

POSTSCRIPT.

AFTER having dispatched these two important points of grinning and whistling, I hope you will oblige the world with some reflexions upon yawning, as I have seen it practised on a twelfth-night among other Christmas gambols, at the house of a very worthy gentleman, who always entertains his tenants at that time of the year. They yawn for a Cheshire cheese, and begin about midnight, when the whole company is disposed to be drowsy. He that yawns widest, and at the same time so naturally as to produce the most yawns amongst the spectators, carries home the cheese. If you handle this subject as you ought, I question not but your paper will set half the kingdom a-yawning, though I dare promise you it will never make any body fall assert.



No 180. Wednesday, September 26.

— Delirant reges, plectuntur Achivi,
HOR. Ep. 2. l. 1. v. 14.

When doating monarchs urge Unfour refolves, their subjects feel the scourge.

FRANCIS.

THE following letter has fo much weight and good fense, that I cannot forbear inserting it, though it relates to an hardened sinner, whom I have very little hopes of resorming, viz. Lewis XIV. of France.

Mr SPECTATOR,

A MIDST the variety of subjects of which you have treated, I could wish it had fallen in your way, to expose the vanity of conquests. This thought would naturally lead one to the French king, who has been generally esteemed the greatest conqueror of our age, till her majesty's armies had torn from him so many of his countries, and deprived him of the fruit of all his former victories. For my own part, if I were to draw his picture, I should be sor taking him no lower than to the peace of Ryswick, just at the end of his triumphs, and before his reverse of fortune; and even then I should not forbear thinking his ambition had been vain and unprofitable to himself and his people.

'As for himself, it is certain he can have gained nothing by his conquests, if they have not rendered him master of more subjects, more riches, or greater power. What I shall be able to offer upon these heads, I resolve to submit to your consideration.

heads, I resolve to submit to your consideration.
To begin then with his increase of subjects.
From the time he came of age, and has been a manager for himself, all the people he had acquired were such only as he had reduced by his wars, and were lest in his possession by the peace; he had conquered not above one third part of Flanders, and consequently no more than one third part of the inhabitants of that province.

ABOUT 100 years ago the houses in that country were all numbered, and by a just computation, the inhabitants of all forts could not then exceed \$50,000 fouls. And if any man will consider the desolation by almost perpetual wars, the numerous armies that have lived almost ever since at discretion upon the people, and how much of their commerce has removed for more security to other places, he will have little reason to imagine that their numbers have

fince increased; and therefore with one third part of that province that prince can have gained no more than one third part of the inhabitants, or 250,000 new subjects, even though it should be supposed they were all contented to live still in their native country, and transfer their allegiance to a new master.

THE fertility of this province, its convenient situation for trade and commerce, its capacity for furnishing employment and subsistence to great numbers, and the vast armies that have been maintained here, make it credible that the remaining two thirds of Flanders are equal to all his other conquests; and consequently by all he cannot have gained more than 750,000 new subjects, men, women, and children, especially if a deduction shall be made of such as have retired from the conqueror to live under their old masters.

It is time now to fet his loss against his profit, and to flew for the new subjects he had acquired. ' how many old ones he had loft in the acquifition: 1 think that in his wars he has feldom brought lefs ' into the field, in all places, than 200,000 fighting 'men, besides what have been left in garrisons; and I think the common computation is, that of an army, 'at the end of a campaign, without fieges or battles, ' fearce four fifths can be mustered of those that came 'into the field at the beginning of the year. His wars at feveral times, till the last peace, have held ' about 20 years; and if 40,000 yearly loft, or a fifth part of his armies, are to be multiplied by 20, he cannot have lost less than 800,000 of his old sub-' jects, and all able-bodied men; a greater number than the new subjects he had acquired.

But this loss is not all: providence seems to have equally divided the whole mass of mankind into different sexes, that every woman may have her husband, and that both may equally contribute to the continuance of the species. It sollows then, that for

'all the men that have been lost, as many women must have lived single, and it were but charity to believe they have not done all the service they were capable of doing in their generation. In so long a course of

'years great part of them must have died, and all the

rest must go off at last without leaving any represen-

tative behind. By this account he must have lost not only 800,000 subjects, but double that number,

and all the increase that was reasonably to be ex-

pected from it.

'Ir is faid in the last war there was a famine in his kingdom, which swept away two millions of his people. This is hardly credible. If the loss was only
of one fifth part of that sum, it was very great. But
it is no wonder there should be famine, where so
much of the people's substance is taken away for the
king's use, that they have not sufficient lest to provide against accidents; where so many of the men
are taken from the plough to serve the king in his
wars, and a great part of the tillage is lest to the
weaker hands of so many women and children. Whatever was the loss, it must undoubtedly be placed to
the account of his ambition.

AND so must also the destruction or banishment of 3 or 400,000 of his reformed subjects: he could have no other reasons for valuing those lives so very cheap, but only to recommend himself to the bigotry of the

"Spanish nation.

'How should there be industry in a country where all property is precarious? What subject will sow his land that his prince may reap the whole harvest? Parsimony and frugality must be strangers to such a people; for will any man save to-day what he has reason to fear will be taken from him to-morrow? And where is the encouragement for marrying? Will any man think of raising children, without any assure ance of clothing for their backs, or so much as food for their bellies? And thus by his fatal ambition he

must have lessened the number of his subjects, not only by slaughter and destruction, but by preventing their very births, he has done as much as was

* possible towards destroying posterity.

Is this then the great, the invincible Lewis? This the immortal man; the tout-puissant, or the almighty, as his flatterers have called him? Is this the man that is so celebrated for his conquests? For every subject he has acquired, has he not lost three that were his inheritance? Are not his troops fewer, and those neither so well fed, or clothed, or paid as they were formerly, though he has now so much greater cause to exert himself? And what can be the reasons of all this, but that his revenue is a great deal less, his subjects are either poorer, or not so many to be plundered by constant taxes for his use?

· Is is well for him he had found out a way to steal a kingdom; if he had gone on conquering as he did before, his ruin had been long fince finished. This brings to my mind a faying of king Pyrrhus, after he had a fecond time beat the Romans in a pitched battle, and was complimented by his generals, Yes, fays he, fuch another victory, and I am. quite undene. And fince I have mentioned Pyrrhus, I will end with a very good, though known story. of this ambitious mad-man. When he had shewn, the utmost fondness of his expedition against the Romans, Cyneas his chief minister, asked him what he proposed to himself by this war. Why, says Pyrrhus, to conquer the Romans, and reduce all Italy to my obedience. . What then? fays Cyneas. To pass over into Sicily, fays Pyrrhus, and then all the Sicilians must be our subjects. And what does your ma-' jesty intend next? Why truly, fays the king to conquer Carthage, and make myfelf matter of all Africa. And what, Sir, fays the minister, is to be the end of all your expeditions? Why then, fays the king, for the rest of our lives we'll fit down to good wine. How, Sir, replied Cyneas, to better than we-

have now before us? Have we not already as much

as we can drink?

RIOT and excess are not the becoming characters of a prince; but if Pyrrhus and Lewis had debauched like Vitellius, they had been less hurtful to their people.

Your humble fervant,

T

PHILARITHMUS.



No. 181. Thursday, September 27.

[By Mr Addison.]

His lacrymis vitam damus, et miserescimus ultro. VIRG. Æn. 2. v. 145.

Mov'd by thefe tears, we pity and protect.

Am more pleased with a letter that is filled with touches of nature than of wit. The following one is of this kind.

SIR,

A Mong all the distresses which happen in families, I do not remember that you have touched upon the marriage of children without the consent of their parents. I am one of these unfortunate perfons. I was about fifteen when I took the liberty to chuse for myself, and have ever fince languished under the displeasure of an inexorable father, who tho he sees me happy in the best of husbands, and blessed with very fine children, can never be prevailed upon to forgive me. He was so kind to me before this unhappy accident, that indeed it makes my breach of duty in some measure inexcusable; and at the same

' time creates in me fuch a tenderness towards him, ' that I love him above all things, and would die to be reconciled to him. I have thrown myfelf at his feet, and befought him with tears to pardon me; but he always pushes me away, and spurns me from him; I have written feveral letters to him, but he will neither open nor receive them. ' years ago I fent my little boy to him, dreffed in a new apparel; but the child returned to me crying, because he said his grandfather would not see him, and had ordered him to be put out of his house. ' My mother is won over to my fide, but dares not ' mention me to my father for fear of provoking him. · About a month ago he lay fick upon his bed, and in great danger of his life; I was pierced to the heart at the news, and could not forbear going to enquire after his health. My mother took this opportunity of fpeaking in my behalf; she told him with abundance of tears, that I was come to fee him, that I ' could not speak to her for weeping, and that I should ' certainly break my heart if he refused at that time to give me his bleffing, and be reconciled to me. He was fo far from relenting towards me, that he bid her speak no more of me, unless she had a mind to disturb him in his last moments; for, Sir, you must ' know that he has the reputation of an honest and religious man, which makes my misfortune fo much the greater. God be thanked he is fince recovered: but his fevere usage has given me such a blow, that I shall soon fink under it, unless I may be relieved by any impressions which the reading of this in your paper may make upon him.

I am, &c.

Or all hardnesses of heart there is none so inexcusable as that of parents towards their children. An obstinate, inflexible, unforgiving temper is odious upon all occasions; but here it is unnatural. The love, tenderness, and compassion, which are apt to arise in us towards those who depend upon us, is that by which the whole world of life is upheld. The Supreme Being, by the transcendent excellency and goodness of his nature, extends his mercy towards all his works; and because his creatures have not such a spontaneous benevolence and compassion towards those who are under their care and protection; he has implanted in them an instinct, that supplies the place of this inherent goodness. I have illustrated this kind of instinct in former papers, and have shewn how it runs through all the species of brute creatures, as indeed the whole animal creation subsists by it.

This instinct in man is more general and uncircumferibed than in brutes, as being enlarged by the dictates of reason and duty. For if we consider ourselves attentively, we shall find that we are not only inclined to love those who descend from us, but that we bear a kind of sogya, or natural affection, to everything which relies upon us for its good and preservation. Dependance is a perpetual call upon humanity, and a greater incitement to tenderness and pity than any other motive whatsoever.

The man therefore who, notwithstanding any passion or resentment, can overcome this powerful instance, and extinguish natural affection, debases his mind even below brutality, frustrates as much as in him lies the great design of providence, and strikes out of his nature one of the most divine principles that is planted in it.

Among innumerable arguments which might be brought against such an unreasonable proceeding, I shall only insist on one. We make it the condition of our forgiveness that we forgive others. In our very prayers we desire no more than to be treated by this kind of retaliation. The case therefore before us seems to be what they call a Case in point; the relation best tween the child and the father being what comes

nearest to that between a creature and its Creator. If the father is inexorable to the child who has offended, let the offence be of never so high a nature, how will he address himself to the Supreme Being, under the tender appellation of a father, and defire of him such a forgiveness as he himself resules to grant?

To this I might add many other religious as wells as many prudential confiderations; but if the last mentioned motive does not prevail, I despair of succeeding by any other; and shall therefore conclude my paper with a very remarkable story, which is recorded in an old chronicle published by Freher, among the writers

of the German history,

EGINHART, who was fecretary to Charles the Great, became exceeding popular by his behaviour in that poft. His great abilities gained him the favour of his mafter, and the efteem of the whole court. Imma the daughter of the emperor, was fo pleafed with his person and conversation, that she fell in love with him. As she was one of the greatest beauties of the age, Eginhart answered her with a more than equal return of passison. They fliffed their flames for fome time, under apprehension of the fatal consequences that might enfue. Eginhart at length refolved to hazard all, rather than be deprived of one whom his heart was for much fet upon, conveyed himfelf one night into the princefs's apartment, and knocking gently at the door, was admitted as a person who had something to communicate to her from the emperor: he was with her in private most part of the night; but upon his preparing to go away about break of day, he observed that there had fallen a great fnow during his stay with the princefs. This very much perplexed him, left the prints of his feet in the fnow might make discoveries. to the king, who often wied to visit his daughter in the morning. He acquainted the princefs Imma with his fears; who after fome confultations upon the mats. ter, prevailed upon him to let her carry him through the fnow upon her own shoulders. It happened that the emperor not being able to fleep, was at that time up and walking in his chamber, when upon looking through the window he perceived his daughter tottering under her burden, and carrying his first minister across the snow; which she had no sooner done, but the returned again with the utmost speed to her own apartment. The emperor was extremely troubled and astonished at this accident; but resolved to speak nothing of it till a proper opportunity. In the mean time, Eginhart knowing that what he had done could not be long a fecret, determined to retire from court; and in order to it, begged the emperor that he would be pleased to difmis him, pretending a kind of discontent at his not having been rewarded for his long fervices. The emperor would not give a direct answer to his petition; but told him he would think of it, and appointed a certain day when he would let him know his pleasure. He then called together the most faithful of his counsellors, and acquainting them with his secretary's crime, asked them their advice in so delicate an affair. They most of them gave their opinion, that the person could not be too severely punished who had thus dishonoured his master. Upon the whole debate, the emperor declared it was his opinion, that Eginhart's punishment would rather increase than diminish the shame of his family, and that therefore he thought it the most adviseable to wear out the memory of the fact, by marrying him to his daughter. Accordingly Eginhart was called in, and acquainted by the emperor, that he should no longer have any pretence of complaining that his fervices were not rewarded, for that the princess Imma should be given him in marriage, with a dower fuitable to her quality; which was foon after performed accordingly. L

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different and hear nepolet acents with little



No. 182. Friday, September 28.

Plus aloes quam mellis habet.

Juv. Sat. 6. v. 180.

The bitter overbalances the fweet.

As all parts of human life come under my observation, my reader must not make uncharitable inferences from my speaking knowingly of that fort of crime which is at present treated of. He will, I hope, suppose I know it only from the letters of correspondents, two of which you shall have as follow.

Mr SPECTATOR,

IT is wonderful to me, that among the many enormities which you have treated of, you have not · mentioned that of wenthing, and particularly the enfnaring part; I mean, that it is a thing very fit for your pen, to expose the villany of the practice of deluding women. You are to know, Sir, that I my-' felf am a woman who have been one of the unhappy ' that have fallen into this misfortune, and that by the infinuation of a very worthless fellow, who served others in the fame manner both before my ruin and fince that time. I had, as foon as the rafcal · left me, fo much indignation and refolution, as not to go upon the town, as the phrase is, but took to work for my living in an obscure place, out of the ' knowledge of all with whom I was before acquainted. · IT is the ordinary practice and business of life with a fet of idle fellows about this town, to write letters, fend messages, and form appointments with little * raw unthinking girls, and leave them after possession

of them, without any mercy, to shame, infamy, po-

verty, and difeafe. Were you to read the naufeous impertinencies which are written on these occasions. and to fee the filly creatures fighing over them, it could not but be matter of mirth as well as bity. A little prentice-girl of mine has been for fome time ' applied to by an Irish fellow, who dresses very fine. and struts in a laced coat, and is the admiration of feamstresses who are under age in town. Ever since I have had fome knowledge of the matter, I have debarred my prentice from pen, ink and paper. But the other day he bespoke some cravats of me: I went out of the shop, and left his mistress to put them up into a band-box in order to be fent to him when his man called. When I came into the shop again, I took oscasion to fend her away, and found in the bottom of the box written these words, Why quould t you ruin a harmless creature that loves you? then in the lid. There is no refifting, Strephon: I fearched a little farther, and found in the rim of the box, At eleven o'clock at night come in an backney-coach at the end of our fireet. This was enough to alarm me: 'I fent away the things, and took my measures accordingly. An hour or two before the appointed time I examined my young lady, and found her trunk fuffed with impertinent letters, and an old fcroll of a parchment in Latin, which her lover had fent her as a fettlement of fifty pounds a year: among other things there was also the best lace I had in my shop to make him a present of for cravats. I was very glad of this last eircumstance, because I could very con-' fcientiously fwear against him that he had enticed ' my fervant away, and was her accomplice in robbing ' me: I procured a warrant against him accordingly. ' Every thing was now prepared, and the tender hour of love approaching; I, who had acted for myfelf in my youth the same senseless part, knew how to ' manage accordingly; therefore, after having locked up my maid, and not being fo much unlike her in

height and shape, as in a huddled way not to pass for her, I delivered the bundle defigned to be carried off to her lover's man, who came with the fignal to receive them. Thus I followed after to the coach. where, when I faw his mafter take them in. I cried out, Thieves! thieves! and the conflable with his attendants feized my expecting lover. I kept myfelf unobserved till I saw the crowd sufficiently increased, and then appeared to declare the goods to be mine; and had the fatisfaction to fee my man of mode put into the Round-house, with the ftolen wares by him; to be produced in evidence against him the next morning. This matter is notoriously known to be fact; and I have been contented to fave my prentice, and take a year's rent of this mortified lover; not to sappear farther in the matter. This was some pernance ; but, Sir, is this enough for a villany of much more permicious consequence than the trifles for which he was to have been indicted? Should not you, and. all men of any parts or honour, put things upon for right a foot; as that fuch a rafcal flould not laugh: at the imputation of what he was really guilty, and dread being accused of that for which he was arrested? "In a word, Sir, it is in the power of you, and fuch. as I hope you are, to make it as infamous to rob a

poor creature of her honour as her clothes. I leave this to your confideration, only take leave (which I' cannot do without fighing) to remark to you, that s if this had been the fense of mankind thirty years aogo, I should have avoided a life spent in poverty and the said with the state of the state of

I'am, SIR,

Your most humble servant;

ALICE THREADNEEDLES

Mr. SPECTATOR: Round-house, Sept. 9. Am a man of pleasure about town, but by the stu-pidity of a dull rogue of a justice of peace, and an

infolent constable, upon the oath of an old harridan, am imprisoned here for theft, when I designed only fornication. The midnight magistrate, as he conveyed me along, had you in his mouth, and faid. this would make a pure flory for the SPECTATOR. I hope, Sir, you won't pretend to wit, and take the: part of dull rogues of bufiness. The world is fo altered of late years, that there was not a man who would knock down a watchman in my behalf, but L was carried off with as much triumph as if I had been a pick-pocket. At this rate, there is an end of all the wit and humour in the world. The time was when all the honest whoremasters in the neighbourhood would have rose against the cuckolds in my rescue. If fornication is to be scandalous; half the fine things that have been writ by most of the wits of the last age may be burnt by the common hangman. Harkee, Mr Spac, do not be queer: after having done some things prettty well, don't begin to write at that rate that no gentleman can read thee. Be true to love, and burn your Seneea. You do not expect me to write my name from hence. but I am.

Your unknown bumble, &cc.

No. 183. Saturday, September 29.

[By Mr Addison.]

*Π μει ψευδια πολλά λέγα ν ετυμοσιν όμοια, Ιδ μει δ' ευτ' εξελωμει, αλαξεα μυθησασθαι.

His.

Sometimes fair truth in fiction we disguise, Sometimes present ber naked to mens eyes.

ABLES were the first pieces of wit that made their appearance in the world, and have been still high-

ly valued not only in times of the greatest simplicity. but among the most polite ages of mankind. Jotham's fable of the trees is the oldest that is extant, and as beautiful as any which have been made fince that time. Nathan's fable of the poor man and his lamb is likewife more ancient than any that is extant, besides the abovementioned, and had fo good an effect, as to convey instruction to the ear of a king without offending it, and to bring the man after God's own heart to a right fense of his guilt and his duty. We find Æsop in the most distant ages of Greece; and if we look into the very beginnings of the commonwealth of Rome, we fee a mutiny among the common people appeafed by a fable of the belly and the limbs, which was indeed very proper to gain the attention of an incenfed rabble, at a time when, perhaps, they would have torn to pieces any man who had preached the fame doctrine to them in an open and direct manner. As fables took their birth in the very infancy of learning, they never flourished more than when learning was at its greatest height. To justify this affertion, I shall put my reader in mind of Horace, the greatest wit and critic in the Augustan age; and of Boileau, the most correct poet among the moderns: not to mention La Fontaine, who, by this way of writing, is come more into vogue than any other author of our times.

THE fables I have here mentioned are raised altogether upon brutes and vegetables, with some of our own species mixed among them, when the moral hath so required. But besides this kind of fable, there is another in which the actors are passions, virtues, vices, and other imaginary persons of the like nature. Some of the ancient critics will have it, that the Iliad and Odyssey of Homer are sables of this nature, and that the several names of the gods and heroes are nothing else but the affections of the mind in a visible shape and character. Thus they tell us, that Ackilles, in the first Iliad, represents anger, or the irascible part

of human nature; that upon drawing his fword against his fuperior in a full assembly, Pallas is only another name for reason, which checks and advises him upon that occasion; and at her first appearances touches him upon the head, that part of the man being looked upon as the feat of reason. And thus of the rest of the poem. As for the Odyffey, I think it is plain that Horace confidered it as one of these allegorical fables, by the moral which he has given us of feveral parts of it. The greatest Italian wits have applied themselves to the writing of this latter kind of fables; as Spencer's Fairy-Queen is one continued feries of them, from the beginning to the end of that admirable work. If we look into the finest prose authors of antiquity, fuch as Cicero, Plato, Xenophon, and many others, we shall find that this was likewise their favourite kind of fable. I shall only farther observe upon it, that the first of this fort that made any considerable figure in the world, was that of Hercules meeting with Pleasure and Virtue; which was invented by Prodicus, who lived before Socrates, and in the first dawning of philosophy. He used to travel through Greece by virtue of this fable, which procured him a kind reception in all the market towns, where he never failed telling it as foon as he had gathered an audience about him is far soft med out over a zan T !

AFTER this short preface, which I have made up of such materials as my memory does at present suggest to me, before I present my reader with a sable of this kind, which I design as the entertainment of the present paper, I must in a few words open the occasion of it.

In the account which Plato gives us of the converfation and behaviour of Socrates the morning he was to die, he tells the following circumstance.

WHEN Socrates his fetters were knocked off (as was usual to be done on the day that the condemned perfon was to be executed) being seated in the midst of

his disciples, and laying one of his legs over the other. in a very unconcerned posture, he began to rub it where it had been galled by the iron; and whether it was to flew the indifference with which he entertained the thoughts of his approaching death, or, after his ufual manner, to take every occasion of philosophizing upon some useful subject, he observed the pleasure of that fenfation which now arose in those very parts of his leg that just before had been fo much pained by the fetter. Upon this he reflected on the nature of pleafure and pain in general, and how constantly they fucceed one another. To this he added, that if a man of a good genius for a fable were to represent the nature of pleafure and pain in that way of writing, he would probably join them together after fuch a manner, that it would be impossible for the one to come into any place without being followed by the other.

It is possible, that if Plato had thought it proper at such a time to describe Socrates launching out into a discourse which was not of a piece with the business of the day, he would have enlarged upon this hint, and have drawn it out into some beautiful allegory or table. But since he has not done it, I shall attempt to write one myself in the spirit of that divine author.

THE middle fation of nature between thefe two

THERE were two families which from the beginning of the world, were as opposite to each other as
hight and darkness. The one of them lived in heawen, the other in hell. The youngest descendant of
the first family was Pleasure, who was the daughter
of Happiness, who was the child of Virtue, who was
the offspring of the gods. These, as I said before,
had their habitation in heaven. The youngest of
the opposite family was Pain, who was the son of
Misery, who was the child of Vice, who was the
offspring of the suries. The habitation of this race:
of beings was in hell.

opposite extremes was the earth, which was inhabited by creatures of a middle kind, neither fo virtuous as the one, nor fo vicious as the other, but partaking of the good and bad qualities of these two oppofite families. Jupiter confidering that this species, commonly called man, was too virtuous to be miferable, and too vicious to be happy; that he might make a distinction between the good and the bad, ordered the two youngest of the above-mentioned families, Pleafure, who was the daughter of Happiness, and Pain, who was the fon of Misery, to meet one another upon this part of nature which lay in. the half-way between them, having promifed to fettle it upon them both, provided they could agree: upon the division of it, so as to share mankind between them.

PLEASURE and Pain were no fooner met in their new habitation, but they immediately agreed apon this point, that Pleafure thould take possession of the virtuous, and Pain of the vicious part of that species which was given up to them. But upon examining to which of them any individual they met with be-"longed, they found each of them had a right to him; for that, contrary to what they had feen, in their old places of refidence, there was no person so vicious who had not fome good in him, nor any perfon fo virtuous who had not in him some evil! The truth of it is, they generally found upon fearch, that in the most vicious man. Pleasure might lay a claim to an hundredth part, and that in the most virtuous. man Pain, might come in for at least two thirds. This they faw would occasion endless disputes between them, unless they could come to fome accommedation. To this end there was a marriage proposed between them, and at length concluded: By this means it is that we find Pleasure and Pain are fuch constant yoke-fellows, and that they either make their vifits together, or are never far afunder.

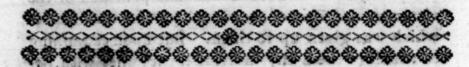
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* If Pain comes into an heart, he is quickly followed ' by Pleasure; and if Pleasure enters, you may be sure

Pain is not far off.

· But notwithstanding this marriage was very con-' venient for the two parties, it did not feem to an-' fwer the intention of Jupiter in fending them among mankind. To remedy therefore this inconvenience, was stipulated between them by article, and confirmed by the confent of each family, that notwith-* standing they here possessed the species indifferently; ' upon the death of every fingle person, if he was found to have in him a certain proportion of evil, he fhould be dispatched into the infernal regions by a ' paffport from Pain, there to dwell with Mifery, Vice, ' and the Furies: Or on the contrary, if he had in him ' a certain proportion of good, he should be dispatched into heaven by a paffport from Pleafure, there to dwell with Happiness, Virtue, and the gods. L



No. 184. Monday, October 1.

[By Mr Addison.]

of gonsag -- Opere in longo fas est obrepere somnum.

Hor. Ars poet. v. 360.

Perhaps a kind indulgent fleep O'er works of length allowably may creep. chinds aver him as tol his sense ingin Francis.

. This tuey law would occasion couldly different be-WHEN a man has discovered a new vein of humour, it often carries him much farther than he expected from it. My correspondents take the hint I gave them, and purfue it into speculations which I never thought of at my first starting it. This has been the fate of my paper on the match of grinning, which

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has already produced a fecond paper on parallel subjects, and brought me the following letter by the last post. I shall not premise any thing to it farther, than that it is built on matter of fact, and is as follows.

SIR,

You have already obliged the world with a difcourse upon grinning, and have since proceeded to whistling, from whence you at length came to yawning; from this, I think, you may make a very natural transition to sleeping. I therefore recommend to you, for the subject of a paper, the following advertisement, which, about two months ago, was given into every body's hands, and may be seen, with some additions, in the Daily Courant of August the ninth,

'NICHOLAS HART, who slept last year in St Bar-'tholomew's hospital, intends to sleep this year at the 'Cock and Bottle in Little-Britain.

- 'HAVING fince inquired into the matter of fact, I find that the above-mentioned Nicholas Hart is every year feized with a periodical fit of fleeping, which begins upon the 5th of August, and ends on the 11th of the same month: that
 - on the first of that month he grew dull;
 - On the fecond, appeared drowfy;
 - On the third, fell a yawning;
 - On the fourth, began to nod;
 - on the fifth, dropped afleep;
 - On the fixth, was heard to fnore;
 - On the feventh, turned himself in his bed;
 - On the eighth, recovered his former posture;
 - On the ninth, fell a stretching;
 - On the tenth, about midnight, awaked;
 - On the eleventh in the morning, called for a little fmall-beer.

'THIS account I have extracted out of the journal of this fleeping worthy, as it has been faithfully kept by a gentleman of Lincoln's-inn, who has undertaken to be his historiographer. I have fent it to you, onot only as it represents the actions of Nicholas Hart, but as it feems a very natural picture of the life of many an honest English gentleman, whose whole hiflory very often confifts of yawning, nodding, firetching, turning, fleeping, drinking, and the like extraordinary particulars. I do not question, Sir, that, ' if you pleafed, you could put out an advertisement, onot unlike the above-mentioned, of feveral men of figure; that Mr John fuch-a one, gentleman, or 'Thomas fuch-a-one, efquire, who slept in the country last fummer, intends to fleep in town this winter, The worst of it is, that the drowfy part of our species is chiefly made up of very honest gentlemen, who Hive quietly among their neighbours, without ever disturbing the public peace: they are drones without flings. I could heartily wish, that several turbulent, reftlefs, ambitious spirits, would for a while dechange places with these good men, and enter them-' felves into Nicholas Hart's fraternity. Could one but lay affeep a few busy heads which I could name, from the first of November next to the first of May enfiring, I question not but it would very much redound to the quiet of particular persons, as well as to the benefit of the public.

But to return to Nicholas Hart: I believe, Sir,
you will think it a very extraordinary circumstance
for a man to gain his livelihood by sleeping, and that
rest should procure a man sustenance as well as industry; yet so it is, that Nicholas got last year enough
to support himself for a twelvemonth. I am likeways informed, that he has this year had a very
comfortable nap. The poets value themselves very
much for sleeping on Parnassus, but I never heard
they got a great by it: on the contrary, our friend

Nicholas gets more by fleeping than he could by working, and may be more properly faid, than ever Homer was, to have had golden dreams. Juvenal indeed mentions a drowfy husband who raised an e-fate by snoring, but then he is represented to have flept what the common people call a dog's sleep; or if his sleep was real, his wife was awake, and a-bout her business. Your pen, which loves to moralize upon all subjects, may raise something, me-thinks, on this circumstance also, and point out to us those sets of men, who, instead of growing rich by an honest industry, recommend themselves to the favours of the great, by making themselves agreeable companions in the participations of luxury and pleasure.

I MUST further acquaint you, Sir, that one of the most eminent pens in Grubstreet is now employed in writing the dream of this miraculous sleeper, which I hear will be of a more than ordinary length, as it must contain all the particulars that are supposed to have passed in his imagination during so long a sleep. He is said to have gone already thro' three days and three nights of it, and to have comprised in them the most remarkable passages of the four first empires of the world. If he can keep free from party-strokes, his work may be of use; but this I much doubt, having been informed by one of his friends and considents, that he has spoken some things of Nimrod with too great freedom.

I am ever, Sir, &c.

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No 185. Tuesday, October 2.

[By Mr Addison.]

-Tantane animis calestibus ira? VIRG. Æn. 1. V. 15 And dwells such fury in celestial breasts?

HERE is nothing in which men more deceive themfelves than in what the world call zeal. There are fo many passions which hide themselves under it, and fo many mischiefs arising from it, that some have gone fo far as to fay it would have been for the benefit of mankind if it had never been reckoned in the catalogue of virtues. It is certain, where it is once laudable and prudential, it is an hundred times criminal and erroneous; nor can it be otherwise, if we confider that it operates with equal violence in all religions, however opposite they may be to one another, and in all the subdivisions of each religion in particular.

We are told by fome of the Jewish rabbins, that the first murder was occasioned by a religious controverfy: and if we had the whole history of zeal from the days of Cain to our own times, we should see it filled, with fo many fcenes of flaughter and bloodshed, as . would make a wife man very careful, how he fuffers himself to be actuated by such a principle, when it only regards matters of opinion and speculation.

I would have every zealous man examine his heart thoroughly, and I believe he will often find, that what he calls a zeal for his religion, is either pride, interest, or ill nature. A man who differs from another in opinion, fets himfelf above him in his own judgment, and in feveral particulars pretends to be the wifer person. This is a great provocation to the proud

man, and gives a very keen edge to what he calls his zeal. And that this is the case very often, we may observe from the behaviour of some of the most zealous for orthodoxy, who have often great friendships and intimacies with vicious immoral men, provided they do but agree with them in the same scheme of belief. The reafon is, because the vicious believer gives the precedency to the virtuous man, and allows the good christian to be the worthier person, at the same time that he cannot come up to his perfections. This we find exemplified in that trite passage which we see quoted in almost every system of ethics, though upon another occasion.

-Video meliora proboque,

Deteriora fequor OviD. Met. 1. 7. v. 20.

I fee the right, and I approve it too;

Condemn the wrong, and yetthe wrong purfue. TATE.

On the contrary, it is certain, if our zeal were true and genuine, we should be much more angry with a sumer than a heretic; since there are several cases which may excuse the latter before his great judge, but none which can excuse the former.

INTEREST is likewife a great inflamer, and fets a man on perfecution under the colour of zeal. For this reason we find none are so forward to promote the true worship by fire and sword, as those who find their prefent account in it. But I shall extend the word interest to a larger meaning than what is generally given it, as it relates to our spiritual safety and welfare, as well as to our temporal. A man is glad to gain numbers on his fide, as they ferve to strengthen him in his private opinions. Every profelyte is like a new argument for the establishment of his faith. It makes him believe that his principles carry conviction with them, and are the more likely to be true, when he finds they are conformable to the reason of others, as well as to his own. And that this temper of mind deludes a man very often into an opinion of his zeal, may appear from and spreads his opinions with as much heat as those who believe they do it only out of a passion for God's

glory.

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ILL-NATURE is another dreadful imitator of zeal. Many a good man may have a natural rancour and malice in his heart, which has been in some measure quelled and subdued by religion; but if it finds any pretence of breaking out, which does not feem to him inconfistent with the duties of a christian, it throws off all restraint, and rages in full fury. Zeal is therefore a great eafe to a malicious man, by making him believe he does God fervice, whilft he is gratifying the bent of a perverse revengeful temper. For this reason we find that most of the massacres and devastations, which have been in the world, have taken their rife from a furious pretended zeal.

I LOVE to fee a man zealous in a good matter, and especially when his zeal shews itself for advancing thorality, and promoting the happiness of mankind : but when I find the instruments he works with are racks and gibbets, gallies and dungeons; when he impriions men's persons, confiscates their estates, ruins their families, and burns the body to fave the foul, I cannot flick to pronounce of fuch-a-one, that (whatever he may think of his faith and religion) his faith is vain,

and his religion unprofitable, 104 11 40 180 1908 1991

AFTER having treated of these false zealots in religion, I cannot forbear mentioning a montrous species of men, who one would not think had any exiftence in nature, were they not to be met with in ordinary conversation. I mean the zealots in atheism. One would fancy that these men tho' they fall short, in every other respect, of those who make a profession of religion, would at least outshine them in this particular, and be exempt from that fingle fault which feems to grow out of the imprudent fervours of religion: but fo it is, that infidelity is propagated with as

No. 185. much fierceness and contention, wrath and indignation as if the fafety of mankind depended upon it. There is fomething fo ridiculous and perverfe in this kind of zealots, that one does not know how to fet them out in their proper colours. They are a fort of gamesters who are eternally upon the fret, tho' they play for no-They are perpetually teizing their friends to come over to them, tho' at the fame time they allow, that neither of them shall get any thing by the bargain. In short, the zeal of spreading atheism is, if possible, more abfurd than atheifm itself.

SINCE I have metioned this unaccountable zeal which appears in atheists and infidels, I must farther observe, that they are likewise in a most particular manner possessed with the spirit of bigotry. They are wedded to opinions full of contradiction and impossibility, and at the same time look upon the smallest difficulty in an article of faith as a fufficient reason for rejecting it. Notions that fall in with the common reafon of mankind, that are conformable to the fense of all ages and all nations, not to mention their tendency for promoting the happiness of societies, or of particular persons, are exploded as errors and prejudices; and schemes erected in their lead that are altogether monstrous and irrational, and require the most extravagant credulity to embrace them. I would fain afk one of these begotted infidels, supposing all the great points of atheism, as the casual or eternal formation of the world, the materiality of a thinking substance. the mortality of the foul, the fortuitous organization of the body, the motions and gravitation of matter, with the like particulars, were laid together and formed into a kind of creed, according to the opinions of the most celebrated atheists; I say, supposing such a creed as this were formed, and imposed upon any one people in the world, whether it would not require an infinitely greater measure of faith, than any fet of articles which they fo violently oppore. Le me there-

76 fore advice this generation of wranglers, for their own and for the public good, to act at least fo confistently with themselves, as not to burn with zeal for irreligion, and with bigotry for nonfense.



Wednesday, October 3. No 186.

By Mr Addison. 7

Columipfumpetimus fultitia.-Hon. Od. 3.1. 1.v. 38.

Our folly would attempt the fkies, And with gigantic boldness impious rife. FRANCIS.

TPON my return to my lodgings last night, I found a letter from my worthy friend the clergyman, whom I have given some account of in my former papers. He tells me in it, that he was particularly pleafed with the latter part of my yesterday's speculation : and at the fame time inclosed the following esfay, which he defires me to publish as the sequel of that discourse. It confilts partly of uncommon reflexions, and partly of fuch as have been already used, but now set in a stronger light.

[·] incre is a strangury o A BELIEVER may be excused by the most hardened

⁴ atheist for endeavouring to make him a convert, be-

cause he does it with an eye to both their interests.

The atheift is inexcusable who tries to gain over a

believer, because he does not propose the doing him-

felf or the believer any good by fuch a conversion.

THE prospect of a future state is the fecret com-

fort and refreshment of my foul; it is that which

makes nature look gay about me; it doubles all my

e pleasures, and supports me under all my afflictions. 1

can look at disappointments and misfortunes, pain and fickness, death itself, and what is worse than death, the loss of those who are dearest to me with indifference, fo long as I keep in view the pleasures of eternity, and the state of being in which there will be no fears nor apprehensions, pains nor forrows, fickness nor separation. Why will any man be so impertinently officious as to tell me all this is only fancy and delusion? Is there any merit in being the messenger of ill news? if it is a dream, let me enjoy it, fince it makes me both the happier and better man.

'I MUST confess I do not know how to trust a man who believes neither heaven nor hell, or, in other words, a future state of rewards and punishments. Not only natural felf-love, but reason directs us to promote our own interest above all things. It can never be for the interest of a believer to do me a mischief, because he is sure, upon the balance of accompts, to find himfelf a lofer by it. On the contrary, if he considers his own welfare in his behaviour towards me, it will lead him to do me all the good he can, and at the fame time restrain him from doing me any injury. An unbeliever does not act like a reasonable creature, if he favours me contrary to his present interest, or does not distress me when it turns to his present advantage. Honour and goodnature may indeed tie up his hands; but as thefe would be very much strengthened by reason and principle, fo without them they are only inftincts, or wavering unfettled notions, which rest on no foundation.

INFIDELITY has been attacked with fo good fuccess of late years, that it is driven out of all it's outworks. The athieft has not found his post tenible, and is therefore retired into deifm, and a disbelief of revealed religion only. But the truth of it is, the greatest number of this fet of men, are those who, for want of a virtuous education, or examining the

grounds of religion, know fo very little of the mat-

ter in question, that their infidelity is but another

term for their ignorance.

As folly and inconsiderateness are the foundations of insidelity, the great pillars and supports of it are either a vanity of appearing wifer than the rest of mankind, or an ostentation of courage in despising the terrors of another world, which have so great an influence on what they call weaker minds; or an aversion to a belief that must cut them off from many of those pleasures they propose to themselves, and fill them with remorse for many of those they have alteredy tasted.

THE great received articles of the christian reli-' gion have been fo clearly proved, from the authority of that divine revelation in which they are delivered, that it is impossible for those who have ears to hear, and eyes to fee, not to be convinced of them. But were it possible for any thing in the christian faith to be erroneous, I can find no ill confequences in adhering to it. The great points of the incarnation and fufferings of our SAVIOUR, produce naturally fuch habits of virtue in the mind of man, that, · I fay, supposing it were possible for us to be mistaken in them, the infidel himfelf must at least allow, that on other fystem of religion could so effectually contribute to the heightening of morality. They give us great ideas of the dignity of human nature, and of the love which the Supreme Being bears to his creatures, and confequently engage us in the highest acts of duty towards our Creator, our neighbour, and ourselves. How many noble arguments has Saint · Paul raised from the chief articles of our religion, for the advancing of morality in its three great branches? To give a fingle example in each kind: what can be a stronger motive to a firm trust and reliance on the mercies of our Maker, than the giving us his Son to suffer for us? What can make us love and esteem even the most inconsiderable of manifield, more than the thought that Christ died for him? Or what dispose us to set a stricter guard upon the purity of our own hearts, than our being members of Christ, and a part of the society of which that immadulate person is the head? But these are only a specimen of those admirable enforcements of morality, which the apostle has drawn from the hi-

flory of our bleffed Saviour.

IF our modern infidels confidered these matters with that candour and feriousness which they deferve, we should not see them act with such a spirit of bitterness, arrogance, and malice; they would not be raising such in squiscant cavils, doubts and foris ples, as may a flarted against every thing that is not capable or mathematical demonstration; in order to unfettle the minds of the ignorant, diffurb the public peace, fubvert morality, and throw all things into confusion and disorder. If none of these reflexions can have any influence on them, there is one that perhaps may, because it is adapted to their vanity, by which they feem to be guided much more than their reason. I would therefore have their confider, that the wifest and best of men, in all ages of the world, have been those who lived up to the re-· ligion of their country, when they faw nothing in it opposite to morality, and to the best lights they had of the Divine Nature. Pythagoras's first rule directs us to worthip the gods as it is ordained by law, for that is the most natural interpretation of the precept. Soerates who was the most renowned among the heathens both for wifdom and virtue, in his last moments defires his friends to offer a cock to Afculapius; doubtless out of a submissive deserence to the established worship of his country. Xenophon tells us, that his prince (whom he fets forth as a pattern of perfection) when he found his death approaching,

* BESTATE EXTREME SOUTH THE STATE OF THE STA

No. 187. Thursday, October 4.

Intentata nites Hon. Od. 5. l. 1. v. 12.

Unhappy they, to whom untry'd

You. shine, alas! in beauty's pride. FRANCIS.

THE intelligence given by this correspondent is so important and useful, in order to avoid the perfons he speaks of, that I shall insert his letter at length.

Mr SPECTATOR,

Do not know that you have ever touched upon a certain species of women, whom we ordinarily call Jilts. You cannot possibly go upon a more useful work, than the consideration of these dangerous animals. The coquette is indeed one degree towards the jilt; but the heart of the former is bent upon admiring herself, and giving salse hopes to her lovers; but the latter is not contented to be extremely amiable, but she must add to that advantage a

certain delight in being a torment to others. Thus when her lover is in the full expectation of fuccefs. the jilt shall meet him with a sudden indifferencean admiration in her face at his being furprifed that he is received like a stranger, and a cast of her head another way, with a pleafant fcorn at the fellow's infolence. It is very probable the lover goes home utterly aftonished and dejected, fits down to his forutoir, fends her word in the most abject terms, That he knows not what he has done; that all which was defirable in this life is fo fuddenly vanished from him: that the charmer of his foul should withdraw the vital heat from the heart that pants for her. He continues a mournful absence for some time, pining in fecret, and out of humour with all things which he meets with. At length he takes a resolution to try his fate, and explain with her refolutely upon her unaccountable carriage. He walks up to her apartment, with a thousand inquietudes, and doubts in what manner he shall meet the first cast of her eye; when upon his first appearance she flies towards him, wonders where he has been, accuses him of his absence, and treats him with a familiarity as fuprifing as her former coldness. This good correfpondence continues till the lady observes the lover grows happy in it, and then she intercupts it with fome new inconfiftency of behaviour. For (as I just now faid), the happiness of a jilt confists only in the power of making others uneasy. But such is the folly of this feet of women, that they carry on this pretty skittish behaviour, till they have no charms left to render it supportable. Corinna, that used to torment all who converfed with her with falfe glances; and little heedless unguarded motions, that were to betray fome inclination towards the man fle would enfnare, finds at present all she attempts that way unregarded; and is obliged to indulge the jilt in ber constitution, by laying artificial plots, writing

e perplexing letters from unknown hands, and making all the young fellows in love with her, till they find

out who she is. Thus, as before the gave torment

by difguifing her inclination, she now is obliged to

do it by hiding her person.

'As for my own part, Mr Spectator, it has been my unhappy fate to be jilted from my youth upward: and as my tafte has been very much towards intrigue, and having intelligence with women of wit. my whole life has paffed away in a feries of impofitions. I shall, for the benefit of the present race of young men, give fome account of my loves. I know not whether you have ever heard of the famous girl about town called Kitty: This creature, (for I must take shame upon myself) was my mistress in the days when keeping was in fashion. Kitty, under the appearance of being wild, thoughtless, and irregular in all her words and actions, concealed the most accomplished jilt of her time. Her negligence had to me a charm in it like that of chasti. ty, and want of defires feemed as great a merit as the conquest of them. The air she gave herself was that of a romping girl, and whenever I talked to her with any turn of fondness, she would immediate-· ly fnatch off my periwig, try it upon herfelf in the glass, clap her arms a kimbow, draw my sword, and make passes on the wall, take off my cravat, and feize it to make some other use of the lace, or run into some other unaccountable rompishness, till the time I had appointed to pass away with her was over. I went from her full of pleasure at the reflexion that I had the keeping of fo much beauty in a woman, who as she was too heedless to please me. was also too unattentive to form a defign to wrong me. Long did I divert every hour that hung heavy upon me in the company of this creature, whom I looked upon as neither guilty nor innocent, but 4 could laugh at myfelf for my unaccountable pleafure in an expence upon her, till in the end it appeared my pretty infensible was with child by my
footman.

'This accident roused me into a difdain against all ! libertine women, under what appearance foever they hid their infineerity, and I refolved after that time to converse with none but those who lived within the rules of decency and honour. To this end I formed myfelf into a more regular turn of behaviand began to make vifits, frequent affemblies. and lead out ladies from the theatres, with all the other infignificant duties which the professed fervants of the fair place themselves in constant readiness to perform. In a very little time, (having a plentiful fortune) fathers and mothers began to regard me as a good match, and I found easy admittance into the best families in town to observe their daughters : but I, who was born to follow the fair to no purpose, have by the force of my ill stars made my application to three jilts fuccessively.

HYANA is one of those who form themselves into a melancholy and indolent air, and endeavour to gain admirers from their inattention to all around them. ' Hyana can loll in her coach, with fomething fo fixed in her countenance, that it is impossible to conceive her meditation is employed only on her dress and her charms in that posture. If it were not too coarse a fimile, I should fay, Hyana, in the figure the affects to appear in, is a spider in the midst of a cobweb, that is fure to destroy every fly that approaches it. The net Hyana throws is fo fine, that you are taken in it before you can observe any part of her work. I at-' tempted her for a long and weary feafon, but I found her passion went no farther than to be admired; and ' she is of that unreasonable temper, as not to value the inconstancy of her lovers, provided the can boast ' the once had their addresses.

BYBLIS was the fecond I aimed at, and her vanity

lay in puschafing the adorers of others, and not in reioicing in their love itfelf. Byblis is no man's miftrefs, but every woman's rival. As foon as I found this, I fell in love with Chloe, who is my present pleasure and torment. I have wrote to her, danced with her; and fought for her, and have been her man in the fight and expectation of the whole town these three years, and thought myfelf near the ead of all my wishes; when the other day she called me into her closet, and told me, with a very grave-face, then the was a woman of honour, and feerned to-deceive a man who loved her with fo-much fincerity as the faw I did, and therefore the must inform me that the was. by nature the most inconstant creature breathing; and begged of me not to marry her; if I infifted upon it, I fould; but that the was lately fallen in love with another. What to do or fay I know not, but defire you to inform me, and you will infinitely eblige, on assure

Sir, your most humble fervants

CHARLES YELLOW.

ADVERTISE MENT.

Mr. St. v., haberdasher of hats, at the Corner of Devereux-court in the Strand, gives notice, that he has prepared very neat hats, rubbers, and brushes, for the use of young tradesmen in their last year of apprentice-ship, at reasonable rates.

No. 188. Friday, October 5.

Latus fum laudari a te laudato viros

TULL.

It gives me pleasure to be praised by you whom all men praise.

TE is a very unhappy man who fets his heart up-I on being admired by the multitude, or affects a general and undistinguishing applause among men. What pious men call the testimony of a good conscience, should be the measure of our ambition in this kind; that is to fay, a man of fpirit should contemn the praise of the ignorant, and like being applauded for nothing but what he knows in his own heart he deferves. Besides which, the character of the person who commends you is to be confidered, before you fet a value upon his efteem. The praise of an ignorant man is only good-will, and you should receive his kindness as he is a good neighbour in society, and not as a good judge of your actions. in point of fame and reputation. The fatyrist faid very well of popular praise and acclamations, give the tinkers and coblers their presents again, and learn to live of yourself. It is an argument of a loofe and ungoverned mind to be affected with the promiscuous approbation of the generality of mankind; and a man of virtue should be too delicate for fo coasse an appetite of fame. Men of honour should endeavour only to please the worthy. and the man of merit should defire to be tried only by his peers. I thought it a noble fentiment which I heard yesterday uttered in conversation; I know, faid a gentleman, a way to be greater than any man: if he has, worth in him, Ican rejoice in his superiority to me, and that fatisfaction is a greater all of the foul in me, than any in him which can possibly appear to me. This thought could not proceed but from a candid and generous spirit; and the approbation of such minds is what may be esteemed true praise: for with the common rate of men there is nothing commendable but what they themselves may hope to be partakers of, and arrive at: but the motive truly glorious is, when the mind is fet rather to do things laudable, than to purchase reputation. Where there is that fincerity as the foundation of a good name, the kind opinion of virtuous men will be an unfought, but a necessary consequence. The Lacedemonians, though a plain people, and no pretenders to politeness, had a certain delicacy in their fense of glory, and facrificed to the muses when they entered upon any great enterprize. They would have the commemoration of their actions. be transmitted by the purest and most untainted memorialifts. The din which attends victories and public triumphs is by far lefs eligible, than the recital of the actions of great men by honest and wife historians. It is a frivolous pleafure to be the admiration of gaping crowds; but to have the approbation of a good man in the cool reflexions of his closet, is a gratification worthy an heroic spirit. The applause of the crowd makes the head giddy, but the attestation of a reasonable man makes the heart glad.

WHAT makes the love of popular or general praise Mill more ridiculous, is, that it is usually given for circumstances which are foreign to the persons admired. Thus they are the ordinary attendants on power and riches, which may be taken out of one man's hands and put into another's. The application only, and not the possession, makes those outward things honourable. The vulgar and men of fenfe agree in admiring men, for having what they themselves would rather be possessed of; the wife man applauds him whom he thinks most virtuous, the rest of the world him who is most wealthy.

When a man is in this way of thinking, I do not know what can occur to one more monstrous, than to see persons of ingenuity address their service and personnances to men no way addicted to liberal arts: in these cases the praise on one hand, and the patronage on the other, are equally the objects of ridicule. Dedications to ignorant men are as absurd as any of the speeches of Bullsinch in the droll; such an address one is apt to translate into other words; and when the different parties are thoroughly considered, the panegyric generally implies no more than if the author should say to the patron, My very good lord, you and I can never understand one another, therefore I humbly desire we may be intimate friends for the future.

The rich may as well ask to borrow of the poor, as the man of virtue or merit hope for addition to his character from any but such as himself. He that commends another engages so much of his own reputation as he gives to that person commended; and he that has nothing laudable in himself is not of ability to be such a surety. The wise Phocion was so sensible how dangerous it was to be touched with what the multitude approved, that upon a general acclamation made when he was making an oration, he turned to an intelligent friend who stood near him, and asked in a surprized manner, What slip have I made?

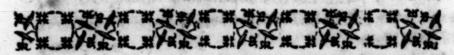
I SHALL conclude this paper with a billet which has fallen into my hands, and was written to a lady from a gentleman whom she had highly commended. The author of it had formerly been her lover. When all possibility of commerce between them on the subject of love was cut off, she spoke so handsomly of him as to give occasion for this letter.

Madam,

I SHOULD be infensible to a stupidity, if I could forbear making you my acknowledgments for

syour late mention of me with so much applause. It is, I think, your fate to give me new sentiments; as you formerly inspired me with the true sense of love, so do you now with the true sense of glory.

As desire had the least part in the passion I heretofore professed towards you, so has vanity no share in the glory to which you have now raised me.
Innocence, knowledge, beauty, virtue, sincerity and discretion, are the constant ornaments of her who has said this of me. Fame is a babbler, but I have arrived at the highest glory in this world, the commendation of the most deserving person in it. T



No. 189. Saturday, October 6.

[By Mr ADDISON.]

-Patria pietatis imago.

VIRG. Æm 10. v. 824-

An image of paternal tenderness.

THE following letter being written to my bookfeller, upon a subject of which I treated some
time since, I shall publish it in this paper, together
with the letter that was inclosed in it.

Mr Buckley,

MR SPECTATOR having of late: descanted upon the cruelty of parents to their children, I have been induced (at the request of several of Mr Spectators admirers) to inclose this letter, which I assure you is the original from a father to his own son, notwithstanding the latter gave but little or no protocation. It would be wonderfully obliging to the

world, if Mr Spectator would give his opinion of it in some of his speculations, and particularly to

(Mr Buckley)

Your humble fervant.

SIRRAH,

TOU are a faucy audacious rascal, and both fool and mad, and I care not a farthing whether you comply or no; that does not raze out my impressions of your infelence, going about railing at me, and the next day to follicit my favour: these are inconfistencies, fuch as discover thy reason depraved. 'To be brief, I never defire to fee your face: and, Sirrah, if you go to the work-house, it is no difgrate to me for you to be supported there; and if you starve in the fireets, I'll never give any thing underhand in your behalf. If I have any more of your scribbling nonfense, I'll break your head the first time I fet fight on you. You are a stubborn beast: is this your gratitude for my giving you money? You rogue, I'll better your judgment, and give you a greater fense of your duty to (I regret to fay) your father. &c.

' P. S. It is prudence for you to keep out of my fight; for to reproach me, that Might overcomes. Right, on the outfide of your letter, I shall give you a great knock on the skull for it.

Was there ever such an image of paternal tenderness! It was usual among some of the Greeks to make
their slaves drink to excess, and then expose them to
their children, who by that means conceived an early
aversion to a vice which makes men appear so monstroug and irrational. I have exposed this picture of
an unnatural father with the same intention, that its
deformity may deter others from its resemblance. If
the reader has a mind to see a father of the same stamprepresented in the most exquisite strokes of humour, he

may meet with it in one of the finest comedies that ever appeared upon the English stage; I mean the part of Sir Samson in Love for love.

I MUST not however engage myfelf blindly on the fide of the fon, to whom the fond letter above-written was directed. His father calls him a faucy and audacious rafeal in the first line, and I am afraid upon examination he will prove but an ungracious youth. To go about railing at his father, and to find no other place but the outfide of his letter to tell him that might evercomes right, if it does not discover his reason to be depraved, and that he is either fool or mad, as the choleric old gentleman tells him, we may at leaft allow that the father will do very well in endeavouring to better his judgment, and give him a greater fenfe of his duty. But whether this may be brought about by breaking his head, or giving him a great knock on the fkull, ought, I think, to be well confidered. Upon the whole, I wish the father has not met with his march, and that he may not be as equally paired with a for as the mother in Virgily vine and all restors

Crudelis tu quoque mater:

Crudelis mater magis, an puer improbus ille?

Improbus ille puer, crudelis tu quoque mater.

Ech. 8. v. 48.

Cruel alike the mother and the fon. a on the ang s

Or like the crow and her egg, in the Greek proverb,

Bad the crow, and bad the egg.

I must here take notice of a letter which I have received from an unknown correspondent, upon the subject of my paper, upon which the foregoing letter is likewise sounded. The writer of it seems very much concerned lest that paper should seem to give encourragement to the disobedience of children towards their parents; but if the writer of it will take the pains to read it over again attentively, I dare fay his apprehenfions will vanish. Pardon and reconciliation are all the penitent daughter requests, and all that I contend for in her behalf; and in this case I may use the faying of an eminent wit, who, upon some great men's preffing him to forgive his daughter who had married against his consent, told them he could refuse nothing to their inflances, but that he would have them remember there was a difference between giving

and forgiving.

I MUST confess, in all controversies between parents and their children, I am naturally prejudiced in favour of the former. The obligations on that fide can never be acquitted, and I think it is one of the greatest reflexions upon numan nature, that paternal instinct should be a stronger motive to love than filial gratitude: that the receiving of favours should be a less inducement to good-will, tenderness and commiseration, than the conferring of them; and that the taking care of any person should endear the child or dependent more to the parent or benefactor, than the parent or benefactor to the child or dependent: yet fo it happens, that for one cruel parent we meet with a thousand undutiful children. This is indeed wonderfully contrived (as I have formerly observed) for the fupport of every living species; but at the same time that it shews the wisdom of the Creator, it discovers the imperfection and degeneracy of the creature.

THE obedience of children to their parents is the bafis of all government, and fet forth as the measure of that obedience which we owe to those whom provi-

dence hath placed over us.

Managery on IT is father Le Compte, if I am not mistaken, who tells us how want of duty in this particular is punished among the Chinese, insomuch that if a son should be known to kill, or so much as to strike his father, not only the criminal, but his whole family, would be

rooted out, nay the inhabitants of the place where he lived would be put to the fword, nay the place itfelf would be razed to the ground, and its foundation fown with falt: for, fay they, there must have been an utter depravation of manners in that clan or fociety of people who could have bred up among them so horrid an offender. To this I shall add a passage out of the first book of Herodotus. That historian, in his account of the Persian customs and religion, tells us, it is their opinion, that no man ever killed his father, or that it is possible fuch a crime should be in nature; but that if any thing like it should ever happen, they conclude that the reputed fon must have been illegitimate, suppositious, or begotten in adultery. Their opinion in this particular shews sufficiently what a notion they must have had of undutifulness in general. L

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No. 190. Monday, October 8.

Servitus crescit nova-

Hor. Od. 8. l. 2. v. 18.

A fervitude to former times unknown.

Since I made some reflexions upon the general negligence used in the case of regard toward women, or in other words, since I talked of wenching. I have had epistles upon that subject, which I shall, for the present entertainment, insert as they ly before me.

Mr SPECTATOR,

A S your speculations are not confined to any part of human life, but concern the wicked as well as the good, I must desire your favourable acceptance of what I, a poor strolling girl about town, have to

No. 190. fay to you. I was told by a Roman-catholic gentleman who picked me up last week, and who, I hope; is absolved for what passed between us; I say, I was told by fuch a person, who endeavoured to convert ' me to his own religion, that in countries where popery prevails, besides the advantage of licensed stews, there are large endowments given for the incurabili, 'I think he called them, fuch as are past all remedy, and are allowed fuch maintenance and support as to keep them without farther care till they expire. 'This manner of treating poor finners has, methinks, great humanity in it; and as you are a person who ' pretend to carry your reflexions upon all fubjects whatever occur to you, with candour, and act above the fense of what misinterpretation you may meet with, I beg the favour of you to lay before all the world the unhappy condition of us poor vagrants, who are really in a way of labour instead of idleness. 'There are crowds of us whose manner of livelihood has long ceased to be pleasing to us; and who would willingly lead a new life, if the rigour of the virtuous did not for ever expel us from coming into the world again. As it now happens, to the eternal infamy of the male fex, falshood among you is not reproachful, but credulity in women is infamous.

GIVE me leave, Sir, to give you my history. You are to know that I amadaughter of a manof a good reputation, tenant to a man of quality. The heir of this great house took it in his head to cast a favourable eye upon me, and fucceeded. I do not pretend to fay he promised me marriage: I was not a creature filly enough to be taken by fo foolish a story: but he ran away with me up to this town, and introduced me to a grave matron, with whom I boarded for a day or two with great gravity, and was not a little pleafed with the change of my coadition, from that of a country life to the finest company, as I believed, in the whole world. My humble

fervant made me to understand, that I should be always kept in the plentiful condition I then enjoyed: when after a very great fondness towards me, he one day took his leave of me for four or five days. In the evening of the same day my good landlady came to me, and observing me very pensive, began to comfort me, and with a fmile told me I must see the world. When I was deaf to all she could say to divertme, the began to tell me, with a very frank air, that I must be treated as I ought, and not take these ' fqueamish humours upon me, for my friend had left me to the town: and, as their phrase is, the expected I would fee company, or I must be treated like what I had brought myfelf to. This put me into a fit of crying: and I immediately, in a true sense of my condition, threw myfelf on the floor, deploring my fate, calling upon all that was good and facred to ' fuccour me. While I was in all this agony, I obferved a decrepid old fellow come into the room, and looking with a fenfe of pleafure in his face at all ' my vehemence and transport. In a pause of my difress, I heard him say to the shameless old woman who flood by me, She is certainly a new face, or elfe · she acts it rarely. With that the gentlewoman, who was making her market of me, in all the turn of my person, the heaves of my passion, and the suitable changes of my posture, took occasion to commend my neck, my shape, my eyes, my limbs. All this was saccompanied with fuch speeches as you may have heard horfe-courfers make in the fale of nags, when they are warranted for their foundness. You understand by this time that I was left in a brothel, and exposed to the next bidder that could purchase " me of my patroness. This is so much the work of hell; the pleafure in the possession of us wenches a-. bates in proportion to the degrees we go beyond the bounds of innocence; and no man is gratified, if there is nothing left for him to debauch. Well, Sir,

my first man, when I came upon the town, was Sir Leoffrey Foible, who was extremely lavish to me of his money, and took fuch a fancy to me, that he would have carried me off, if my patroness would have taken any reasonable terms for me: but as he was old, his covetoufness was his strongest passion. and poor I was foon left exposed to be the common refuse of all the rakes and debauchees in town. I cannot tell whether you will do me justice or no. till I fee whether you print this or not; otherwise, as I now live with Sal, I could give you a very just account of who and who is together in this town. You perhaps won't believe it; but I know of one who pretends to be a very good protestant, who lies with a Roman-catholic; but more of this hereafter, as you please me. There do come to our house the greateft politicians of the age; and Sal is more fhrewd than any body thinks: no body can believe that fuch wife men could go to bandy-houses out of idle purpoles: I have heard them often talk of Augustus Cæfar, who had intrigues with the wives of fenators, not out of wantonness but stratagem,

It is a thousand pities you should be so severely virtuous as I fear you are; otherwise, after one visit or two, you would soon understand that we women of the town are not such useless correspondents as you may imagine; you have undoubtedly heard that it was a courtesan who discovered Catiline's conspiracy. If you print this, I'll tell you more; and am,
in the mean time,

SIR, Your most humble servant,
REBECCA NETTLETOP.

Mr SPECTATOR,

I Am an idle young woman that would work for my livelihood, but that I am kept in such a manner as I cannot stir out. My tyrant is an old jealous fellow, who allows me nothing to appear in.

- · I have but one shoe and one slipper; no head-dress,
- and no upper petticoat. As you fet up for a refor-
- mer, I defire you would take me out of this wicked
- way, and keep me yourself.

EVE AFTERDAY.

Mr SPECTATOR,

· T Am to complain to you of a fet of impertinent

coxcombs, who vifit the apartments of us women

of the town, only, as they call it, to fee the world.

I must confess to you, this to men of delicacy might

have an effect to cure them; but as they are stupid,

noify, and drunken fellows, it tends only to make

vice in themselves, as they think, pleasant and hu-

mourous, and at the same time nauseous in us. I

· shall, Sir, hereafter from time to time give you the

anames of these wretches who pretend to enter our

houses merely as spectators. These men think it

wit to use usili: pray tell them, however worthy we

are of such treatment it is unworthy of them to be

guilty of it towards us. Pray, Sir, take notice of

guilty of a towards us. Play, on, take notice of

' this, and pity the oppressed; I wish we could add to

it, the innocent.

No. 191. Tuesday, October 9.

[By Mr Addison.]

--- Byor oreiger.

Hom. 11. 2. v. 6.

-Deluding vision of the night.

POPE.

S OME ludicrous schoolmen have put the case, that if an ass were placed between two bundles of hay, which affected his senses equally on each side, and tempted him in the very same degree, whether it would be possible for him to eat of either? They generally

determine this question to the disadvantage of the ass, who they fay would starve in the midst of plenty, as not having a fingle grain of free-will to determine him more to the one than to the other. The bundle of hay on either fide striking his fight and fmell in the fame proportion, would keep him in perpetual suspense, like the two magnets which travellers have told us. are placed one of them in the roof, and the other in the floor of Mahomet's burying-place at Mecca, and by that means, fay they, pull the impostor's iron coffin with fuch an equal attraction, that it hangs in the air between both of them. As for the ass's behaviour in fuch nice circumstances, whether he would flarve fooner than violate his neutrality to the two bundles of hay, I shall not presume to determine; but only take notice of the conduct of our own species in the fame perplexity. When a man has a mind to venture his money in a lottery, every figure of it appears equally alluring, and as likely to fucceed as any of its fellows. They all of them have the fame pretentions to good luck, stand upon the same foot of competition, and no manner of reason can be given why a man should prefer one to the other before the lottery is drawn. In this case therefore caprice very often acts in the place of reason, and forms to itself some ground ! less imaginary motive, where real and substantial ones are wanting. I know a well-meaning man that is very well pleased to risk his good fortune upon the number 1711, because it is the year of our Lord. I am ac quainted with a tacker that would give a good deal for the number 134. On the contrary, I have been told of a certain zealous diffenter, who, being a great enemy to popery, and believing that bad men are the most fortunate in this world, will lay two to one on the number 666 against any other number, because. fays he, it is the number of the beaft. Several would prefer the number 12000 before any other, as it is the number of the pounds in the great prize. In short.

fome are pleased to find their own age in their number; some that they have got a number which makes a pretty appearance in the cyphers; and others, because it is the same number that succeeded in the last lottery. Each of these, upon no other grounds, thinks he stands sairest for the great lot, and that he is possessed of what may not be improperly called the golden number.

THESE principles of election are the passimes and extravagancies of human reason, which is of so busy a nature that it will be exerting itself in the meanest trisles, and working even when it wants materials. The wisest of men are sometimes acted by such unaccountable motives, as the life of the sool, and the superstitious is guided by nothing else.

I AM surprised that none of these fortune-tellers, or, as the French call them, the Diseurs de bonne avanture, who publish their bills in every quarter of the town, have not turned our lotteries to their advantage: did any of them set up for a caster of fortunate figures, what might he not get by his pretended dis-

coveries and predictions?

I REMEMBER among the advertisements in the postboy of September the 27th, I was surprised to see the following one:

THIS is to give notice, That ten shillings over and above the market price, will be given for the ticket in 1,500,000 l. lottery, No. 132. by Nath. Cliff, at the bible and three crowns in Cheapside.

This advertisement has given great matter of speculation to Cossee-house theorists. Mr Cliss's principles and conversation have been canvassed upon this occasion, and various conjectures made why he should thus set his heart upon No. 132. I have examined all the powers in those numbers, broken them into fractions, extracted the square and cube root, divided and multiplied them all ways, but could not arrive at the fecret till about three days ago, when I received the following letter from an unknown hand, by which I find that Mr Nathaniel Cliff is only the agent, and not the principal in this advertisement.

Mr SPECTATOR.

* I Am the person that lately advertised I would give ten shillings more than the current price for the ticket No. 132, in the lottery now drawing; which is a fecret have communicated to fome friends, who ' rally me incessantly upon that account. You must * know I have but one ticket, for which reason, and a ' certain dream I have lately had more than once, I refolved it should be the number I most approved. I 'am fo positive I have pitched upon the great lot, * that I could almost lay all I am worth of it. My vi-' fions are fo frequent and strong upon this occasion, that I have not only possessed the lot, but disposed of · the money, which in all probability it will fell for. This morning, in particular, I fet up an equipage which I look upon to be the gayest in the town; the · liveries are very rich, but not gaudy. be very glad to fee a speculation or two upon lottery ' fubjects, in which you would oblige all people concerned, and in particular,

Your most bumble fervant,

GEORGE GOSLING.

P. S. DEAR SPEC, if I get the 12,000 l. I'll make thee a handsom present.

AFTER having wished my correspondent good luck, and thanked him for his intended kindness, I shall for this time dismiss the subject of the lottery, and only observe, that the greatest part of mankind are in some degree guilty of my friend Gosling's extravagance. We

are apt to rely upon future prospects, and become really expensive while we are only rich in possibility. We live up to our expectations, not to our possessions, and make a figure proportionable to what we may be, not what we are. We outrun our present income, as not doubting to disburse ourselves out of the profits of some future place, project, or reversion that we have in view. It is thro' this temper of mind, which is fo common among us, that we fee tradefmen break, who have met with no misfortunes in their business; and men of effates reduced to poverty, who have never fuffered from loffes or repairs, tenants, taxes, or law-fuits. In short, it is this foolish, fanguine temper, this depending upon contingent futurities, that occasions romantic generofity, chimerical grandeur, fenfeless ostentation, and generally ends in beggary and ruin. The man who lives above his present circumstances, is in great danger of living in a little time much beneath them, or, as the Italian proverb runs, The man who lives by hope will die by hunger.

It should be an indispensible rule in life, to contract our desires to our present condition, and whatever may be our expectations, to live within the compass of what we actually possess. It will be time enough to enjoy an estate when it comes into our hands; but if we anticipate our good fortune, we shall lose the pleasure of it when it arrives, and may possibly never possess what we have so foossily counted upon.



No. 192. Wednesday, October 10.

No. 192.

Uno ore omnes omnia

Bona dicere, et laudare fortunas meas,

Qui gnatum haberem tali ingenio præditum.

Ter. Andr. act. 1. fc. 1.

All men agreed in complimenting me, and applauded my good fortune in being the father of so towardly a son.

Swood the other day, and beheld a father fitting in the middle of a room with a large family of children about him; and, methought, I could observe in his countenance different motions of delight, as he turned his eye towards the one and the other of them. The man is a person moderate in his designs for their preferment and welfare; and as he has an easy fortune, he is not folicitous to make a great one. His eldest fon is a child of a very towardly disposition, and as much as the father loves him, I dare fay he will never be a knave to improve his fortune. I do not know any man who has a juster relish of life than the person I am speaking of, or keeps a better guard against the terrors of want or the hopes of gain. It. is usual in a croud of children for the parent to name out of his own flock all the great officers of the king-There is fomething fo very furprifing in the parts of a child of a man's own, that there is nothing too great to be expected from his endowments. know a good woman who has but three fons, and there is, she fays, nothing she expects with more certainty, than that she shall see one of them a bishop, the other a judge, and the third a court-physician. The humour, is, that any thing which can happen

to any man's child, is expected by every man for his own: but my friend, whom I was going to speak of, does not flatter himself with such vain expectations, but has his eye more upon the virtue and disposition of his children, than their advancement or wealth. Good habits are what will certainly improve a man's fortune and reputation; but on the other side, afflaence of fortune will not as probably produce good affections of the mind.

It is very natural for a man of a kind disposition, to amuse himself with the promises his imagination makes to him of the future condition of his children, and to represent to himself the figure they shall bear in the world after he has left it. When his prospects of this. kind are agreeable, his fondness gives as it were a longer date to his own life; and the furvivorship of a worthy man in his fon, is a pleasure scarce inferior to the hopes of the continuance of his own life. That man is happy who can believe of his fon, that he will escape the follies and indiscretions of which he himself was guilty, and purfue and improve every thing that was valuable in him. The continuance of his virtue is. much more to be regarded than that of his life; but it is the most lamentable of all reflexions, to think that the heir of a man's fortune is fuch a one as will be a. stranger to his friends, alienated from the same interefts, and a promoter of every thing which he himfelf disapproved. An estate in possession of such a succeffor to a good man, is worse than laid waste; and the family of which he is the head, is in a more deplorable condition than that of being extinct.

WHEN I visit the agreeable seat of my honoured friend Ruricola, and walk from room to room revolving many pleasing occurrences, and the expressions of many just fentiments I have heard him utter, and see the booby his heir in pain while he is doing the honours of his house to the friend of his father, the heaviness it gives one is not to be expressed. Want of ge-

nius is not to be imputed to any man; but want of humanity is a man's own fault. The fon of Ruricola, (whose life was one continued feries of worthy actions and gentleman-like inclinations) is the companion of drunken clowns, and knows no fense of praise but in the flattery he receives from his own fervants; his pleasures are mean and inordinate, his language base and filthy, his behaviour rough and abfurd. Is this creature to be accounted the fuccessor of a man of virtue, wit, and breeding? At the same time that I have this melancholy prospect at the house where I miss my old friend, I can go to a gentleman's not far off it, where he has a daughter who is the picture both of his body and mind, but both improved with the beauty and modesty peculiar to her fex. It is she who supplies the lofs of her father to the world : the, without his name or fortune, is a truer memorial of him than her brother who fucceeds him in both. Such an offfpring as the eldest fon of my friend perpetuates his father in the fame manner as the appearance of his ghost would: it is indeed Ruricola, but it is Ruricola grown frightful.

I know not what to attribute the brutal turn which this young man has taken, except it may be to a certain feverity and distance which his father used towards him, and might, perhaps, have occasioned a dislike to those modes of life which were not made ami-

able to him by freedom and affability.

We may promise ourselves that no such excrescence will appear in the family of the Cornelii, where the father lives with his sons like their eldest brother, and the sons converse with him as if they did it for no other reason but that he is the wisest man of their acquaintance. As the Cornelii are eminent traders, their good correspondence with each other is useful to all that know them, as well as to themselves: and their friendship, good-will, and kind offices, are disposed of jointly, as well as their fortune, so that no one ever o-

bliged one of them, who had not the obligation mul-

Ir is the most beautiful object the eyes of man canbehold, to fee a man of worth and his fon live in an entire unreserved correspondence. The mutual kindness and affection between them give an inexpressible fatisfaction to all who know them. It is a fublime pleafure which increases by the participation. It is as facred as friendship, as pleasurable as love, and as joyful as religion. This state of mind does not only diffipate forrow, which would be extreme without it, but enlarges pleasures which would otherwise be contemptible. The most indifferent thing has its force and beauty, when it is spoke by a kind father, and an infignificant trifle has its weight when offered by a dutiful child. I know not how to express it, but I think I may call it a transplanted self-love. All the enjoyments and fufferings which a man meets with are regarded only as they concern him in the relation he has to another. A man's very honour receives a new value to him, when he thinks that, when he is in his grave, it will be had in remembrance that fuch an action was done by fuch a one's father. Such confiderations fweeten the old man's evening, and his foliloquy delights him when he can fay to himself, No man can tell my child, his father was either unmerciful or unjust: my fon shall meet many a man who shall fay to. him, I was obliged to thy father, and be my child a friend to his child for ever.

It is not in the power of all men to leave illustrious names, or great fortunes to their posterity, but they can very much conduce to their having industry, probity, valour, and justice: it is in every man's power to leave his son the honour of descending from a virtuous man, and add the blessings of heaven to whatever he leaves him. I shall end this rhapsody with a letter to an excellent young man of my acquaintance, who has lately lost a worthy father.

Dear Sir,

KNOW no part of life more impertinent than the office of administring consolation: I will not enter into it, for I cannot but applaud your grief. The virtuous principles you had from that excellent man, whom you have loft, have wrought in you as they ought, to make a youth of three and twenty incapable of comfort, upon coming into possession of a great fortune. I doubt not but you will honour hismemory by a modest enjoyment of his estate: and forn to triumph over his grave, by employing in riot, excess, and debauchery, what he purchased with so ' much industry, prudence, and wisdom. This is the true way to fhew the fense you have of your loss, and to take away the diffress of others upon the occasion. 'You cannot recal your father by your grief, but you may revive him to his friends by your conduct.

No 193. Thursday, October 11.

——Ingentem foribus domus alta fuperbis Mane falutantum totis vomit ædibus undam. VIRG. Georg. 2. v. 461.

His lordship's palace, from its stately doors, A stood of levee-hunting mortals pours.

WHEN we look round us, and behold the strange variety of faces and persons which fill the streets with business and hurry, it is no unpleasant amusement to make guesses at their different pursuits, and judge by their countenances what it is that so anxiously engages their present attention. Of all this busy croud, there are none who would give a man, inclined to such inquiries, better diversion for his thoughts, than those whom we call good courtiers, and such as are assidu

ous at the levees of great men. These worthies are got into an habit of being fervile with an air, and enjoy a certain vanity in being known for understanding: how the world passes. In the pleasure of this they can rife early, go abroad fleek and well-dreffed, with no other hope or purpose, but to make a bow to a man in court-favour, and be thought, by some infignificant finile of his, not a little engaged in his interests and fortunes. It is wondrous that a man-can get over the natural existence and possession of his own mind so far, as to take delight either in paying or receiving fuch cold and repeated civilities. But what maintains the humour is, that outward show is what most men purfue, rather than real happiness. Thus both the idol and idolater equally impose upon themselves in pleafing their imaginations this way. But as there are very many of her majesty's good subjects, who are extremely uneasy at their own feats in the country, where all from the fkies to the centre of the earth is: their own, and have a mighty longing to shine in, courts, or to be partners in the power of the world; I fay, for the benefit of thefe, and others who hanker after being in the whifper with great men, and vexing their neighbours with the changes they would be capable of making in the appearance at a country-feffions, it would not methinks be amiss to give an account of that market for preferment, a great man's levee.

For ought I know, this commerce between the mighty and their flaves, very justly represented, might do so much good, as to incline the great to regard business rather than oftentation; and make the little know the use of their time too well, to spend it in vain applications and addresses.

THE famous doctor in Moorfields, who gained for much reputation for his horary perdictions, is faid to have had in his parlour different ropes to little bells, which hung in the room above stairs, where the doctor thought fit to be oraculous. If a girl had been deceived by her lover, one bell was pulled; and if a peafant had lost a cow, the servant rung another. This method was kept in respect to all other passions and concerns, and the skilful waiter below sifted the inquirer and gave the doctor notice accordingly. The levee of a great man is laid after the same manner, and twenty whispers, false alarms, and private intimations, pass backward and sorward from the porter, the valet, and the patron himself, before the gaping crew, who are to pay their court are gathered together; when the scene is ready, the doors fly open and discover his lordship.

THERE are several ways of making this first appearance: you may be either half-dressed, and washing yourself, which is indeed the most stately; but this way of opening is peculiar to military men, in whom there is something graceful in exposing themselves naked; but the politicians, or civil officers, have usually affected to be more reserved, and preserve a certain chastity of deportment. Whether it be hieroglyphical or not, this difference in the military and civil list, I will not say; but have ever understood the sact to be, that the close minister is buttoned up, and the brave officer open-breasted on these occasions.

However that is, I humbly conceive the business of a levee is to receive the acknowledgments of a multitude, that a man is wise, bounteous, valiant, and powerful. When the first shot of eyes is made, it is wonderful to observe how much submission the patron's modesty can bear, and how much servitude the client's spirit can descend to. In the vast multiplicity of business, and the croud about him, my lord's parts are usually so great, that, to the astonishment of the whole assembly, he has something to say to every man there, and that so suitable to his capacity, as any man may judge, that it is not without talents that men can arrive at great employments. I have known a great man ask a stag-officer, which way was the wind, a commander of horse the present price of oats, and a stock-

jobber at what discount such a fund was, with as muchease as if he had been bred to each of those several ways of life. Now, this is extremely obliging; for at the same time that the patron informs himself of matters, he gives the person of whom he inquires an opportunity to exert himself. What adds to the pompof those interviews, is, that it is performed with the greatest filence and order imaginable. The patron isusually in the midst of the room, and some humble. person gives him a whisper, which hislordship answers. aloud, It is well. Yes, Iam of your opinion. Pray inform yourfelf further, you may be fure of my part in it. This happy man is difmissed, and my lord can turn himself to a business of a quite different nature, and offhand give as good an answer as any great man is obliged to. For the chief point is to keep in generals. and if there be any thing offered that's particular, tobe in hafte.

Bur we are now in the height of the affair, and my lord's creatures have all had their whifpers round to keep up the farce of the thing, and the dumb show is. become more general. He casts his eye to that corner and there to Mr Such-a-one; to the other, And when. did you come to town? and perhaps just before he nods. to another; and enters with him; But, Sir, I am glad, to fee you, now I think of it. Each of those are happy for the next four and twenty hours; and those who bow in ranks undistinguished, and by dozens at a time. think they have very good prospects if they may hope to arrive at fuch notices half a year hence,

THE fatyrist fays, there is feldom common fense in. high-fortune; and one would think, to behold a levee, that the great were not only infatuated with their flation, but also that they believed all below were seized too; elfe how is it possible they could think of impofing upon themselves and others in such a degree, as to fet up a levee for any thing but a direct farce? But fuch is the weakness of our nature, that when men are

a little exalted in their condition, they immediately. conceive they have additional fenses, and their capacities enlarged not only above other men, but above human comprehension itself. Thus it is ordinary to fee a great man attend one listening, bow to one at a diftance, and call to a third at the fame instant. A girl in new ribbands is not more taken with herself, nordoes she betray more apparent coquetries, than even a. wife man in such a circumstance of courtship. I donot know any thing that I ever thought fo very distasteful as the affectation which is recorded of Cæfar, towit, that he would dictate to three feveral writers atthe fame time. This was an ambition below the greatness and candour of his mind. He indeed (if any man. had pretentions to greater faculties than any other mortal) was the person; but such a way of acting is childifh, and inconfistent with the manner of our being .. And it appears from the very nature of things, that there cannot be any thing effectually dispatched in the distraction of a public levee : but the whole feems to be a conspiracy of a set of servile slaves, to give up their own liberty to take away their patron's understanding.



No 194. Friday, October 12.

-Difficili bile tumet jecur. Hor. Od. 13.1.1.V.4.

Anger boils up in my hot lab'ring breaft. GLANVIL.

THE present paper shall consist of two letters, which observe upon faults that are easily cured both in love and friendship. In the latter as far as it merely regards conversation, the person who neglects visiting an agreeable friend is punished in the very transgression; for a good companion is not sound in every room we

go into: But the case of love is of a more delicate nature, and the anxiety is inexpressible, if every little instance of kindness is not reciprocal. There are things. in this fort of commerce which there are not words to express, and a man may not possibly know how to represent, what yet may tear his heart into ten thousand tortures. To be grave to a man's mirth, unattentive: to his difcourse, or to interrupt either with fomething. that argues a difinclination to be entertained by him, has in it fomething for difagreeable, that the utmost steps which may be made in farther enmity cannot give greater torment. The gay Corinna, who fets up for an indifference and becoming heedlefness, gives her bufband all the torment imaginable out of mere indolence, with this peculiar vanity, that the is to look asgay as a maid in the character of a wife. It is no matter what is the reason of a man's grief, if it be heavy as itis. Her unhappy man is convinced that she means. him no dishonour, but pines to death because she will. not have fo much deference to him as to avoid the appearances of it. The author of the following letter: is perplexed with an injury that is in a degree yet lefscriminal, and yet the fource of the utmost unhappiness.

Mr SPECTATOR.

Have read your papers which relate to jealoufy,

and defire your advice in my case, which you will fay is not common. I have a wife, of whose virtue

I am not in the least doubtful: yet I cannot be fatis-

fied the loves me, which gives me as great uneafi-

e ness as being faulty the other way would do. I know.

not whether I am not yet more miserable than in that

case, for the keeps possession of my heart, without the

return of hers. I would defire your observations u-

opon that temper in some women, who will not con-

descend to convince their husbands of their innocence.

or their love, but are wholly negligent of what re-

flexions the poor men make upon their conduct, (to

they cannot call it criminal) when at the fame time a little tenderness of behaviour, or regard to shew an inclination to please them, would make them entirely at eafe. Do not fuch women deferve all the misinterpretation which they neglect to avoid? or are they not in the actual practice of guilt, who care not whether they are thought guilty or not? If my wife does the most ordinary thing, as vifiting her fifter, or taking the air with her mother, it is always carried with the air of a fecret: then she will fometimes tell a thing of no confequence, as if it was only want of memory made her conceal it before; and this only to dally with my anxiety. I have complained to her of this behaviour in the gentlest terms imaginable, and beseeched her not to use him, who defired only to-live with her like an indulgent friend. as the most morose and unsociable husband in the world: It is no eafy matter to describe our circumflance, but it is miferable with this aggravation, that it might be easily mended, and yet no remedy endeavoured. She reads you, and there is a phrase or two in this letter which the will know came from me. If we enter into an explanation which may tend to our future quiet by your means, you shall have our joint: thanks; in the mean time I am (as much as I can in this ambiguous condition be any thing)

SIR, Your bumble fervant:

Mr SPECTATORS.

Ive me leave to make you a present of a chaI racter not yet described in your papers, which is that of a man who treats his friend with the same odd variety which a fantastical semale tyrant practises towards her lover. I have for some time had a friendship with one of these mercurial persons: the rogue I know loves me, yet takes advantage of my fondness for him to use me as he pleases. We are by turns the best friends and the greatest strangers

when the state of the state of



No. 195. Saturday, October 13.

[By Mr ADDISON.]

Νηπιοι, ουδ ισασιν ότω πλιον ήμισυ παντο;, Ουδ ότον εν μαλαχη τε δε ασφοδελω μεγ' ονειας.

HES. oper. et dier. 1. 1. v. 40.

Fools, not to know that half exceeds the whole, Nor the great blefings of a frugal board!

HERE is a story in the Arabian Nights Tales, of a king who had languished under an ill habit of body, and had taken abundance of remedies to no purpose. At length, says the sable, a physician cured him by the following method: he took an hollow ball, of wood, and filled it with feveral drugs; after which he closed it up so artificially that nothing appeared. He likewife took a mall, and after having hollowed the handle, and that part which strikes the ball, he inclosed in them several drugs after the same manner. as in the ball itfelf. He then ordered the fultan, who was his patient, to exercise himself early in the morning with these rightly prepared instruments, till fuch time as he thould fweat : when, as the flory goes, the virtue of the medicaments perspiring through the wood, had fo good an influence on the fultan's constitution, that they cured him of an indisposition which all the compositions he had taken inwardly had not been able to remove.

This eaftern allegory is finely contrived to flew us how beneficial bodily labour is to health, and that exercise is the most effectual physic. I have described in my hundred and fifteenth paper, from the general structure and mechanism of an human body, how abfolutely necessary exercise is for its preservation : Is

shall in this place recommend another great preservative of health, which in many cases produces the same effects as exercise, and may in some measure supply its place, where opportunities of exercise are wanting. The prefervative I am speaking of is temperance, which has those particular advantages above all other means of health, that it may be practifed by all ranks and conditions, at any feafon or in any place. It is a kind of regimen into which every man may put hintfelf, without interruption to business, expence of money, cr loss of time. If exercise throws off all superfluities, temperance prevents them; if exercise clears the reffels, temperance neither fatiates nor overstrains them; if exercise raises proper ferments in the humours, and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herfelf in all her force and vigour; if exercise diffipates a growing distemper, temperance starves it.

PHYSIC, for the most part, is nothing else but the fublitute of exercise or temperance. Medicines are: indeed absolutely necessary in acute distempers, that cannot wait the flow operations of these two great instruments of health; but, did men live in an habitualcourse of exercise and temperance, there would be but. little occasion for them. Accordingly we find that. those parts of the world are the most healthy, where they subsist by the chace; and that men lived longest when their lives were employed in hunting, and when they had little food befides what they caught. Bliftering, cupping, bleeding, are feldom of use but to the idle and intemperate; as all those inward applicationswhich are fo much in practice among us, are, for the most part, nothing else but expedients to make luxury confistent with health. The apothecary is perpetually. employed in countermining the cook and the vintner. It is faid of Diogenes, that meeting a young man who was going to a feast, he took him up in the street,. and carried him home to his friends, as one who was.

running into imminent danger, had not he prevented him. What would that philosopher have faid, had. he been present at the gluttony of a modern meal? Would he not have thought the master of a family mad, and have begged his fervants to have tied downhis hands, had he feen him devour fowl, fish, and flesh; swallow oil and vinegar, wines and spices; throw down fallads of twenty different herbs, fauces of ans hundred ingredients, confections and fruits of numberless sweets and flavours? What unnatural motions and counter-ferments must such a medley of intemperance produce in the body? For my part, when I behold a fashionable table set out in all its magnificence. I fancy that I fee gouts and dropfies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes.

NATURE delights in the most plain and simple diet.

Every animal, but man, keeps to one dish. Herbs are
the food of this species, sish of that, and slesh of a third.

Man falls upon every thing that comes in his way;
not the smallest fruit or excrescence of the earth, scarce

a berry or a mushroom can escape.him.

Ir. is impossible to lay down any determinate rule for temperance, because what is luxury in one may be temperance in another: but there are few that have lived any time in the world, who are not judges of their own constitutions, fo far as to know what kinds and what proportions of food do best agree with them. Were I to confider my readers as my patients, and to. prescribe such a kind of temperance as is accommodated to all persons, and such as is particularly suitable to our climate, and way of living, I would copy the following rules of a very eminent phylician. Make your whole repair out of one dish. If you indulge in a fecond, avoid drinking any thing strong, till you have finished your meal; at the same time abstain from all fauces, or at least fuch as are not the most plain and simple. A man could not well be

guilty of gluttony, if he stuck to these few obvious and eafy rules. In the first case there would be no variety of tastes to follicit his palate, and occasion excefs; nor in the fecond, any artificial provocatives to relieve fatiety, and create a false appetite. Were I. to prescribe a rule for drinking, it should be formed upon a faying quoted by Sir William Temple: The first glass for myself, the second for my friends, the third for good humour, and the fourth for mine enemies. But because it is impossible for one who lives in the world. to diet himself always in so philosophical a manner, I think every man should have his days of abstinence, according as his conflitution will permit. These are great reliefs to nature, as they qualify her for ftruggling with hunger and thirst, whenever any distemper or duty of life may put her upon fuch difficulties; and at the fame time give her an opportunity of extricating herfelf from her oppressions, and recovering the feveral tones and fprings of her distended vessels. Befides that, abstinence well timed often kills a sickness. in embryo, and destroys the first seeds of on indispofition. It is observed by two or three ancient authors, that Socrates, notwithstanding he lived in Athens during that great plague, which has made fo much noise through all ages, and has been celebrated at different times by fuch eminent hands; I fay, notwithstanding that he lived in the time of this devouring pestilence, he never caught the least infection, which those writers unanimously ascribe to that uninterrupted temperance which he always observed.

And here I cannot but mention an observation which I have often made, upon reading the lives of the philosophers, and comparing them with any series of kings or great men of the same number. If we consider these ancient sages, a great part of whose philosophy confisted in a temperate and absternious course of life, one would think the life of a philosopher and the life of a man were of two different dates. For we find that

the generality of these wise men were nearer an hundred than fixty years of age at the time of their respective deaths. But the most remarkable instance of the efficacy of temperance towards the procuring of long life, is what we meet with in a little book published by Lewis Cornaro the Venetian; which I the rather mention, because it is of undoubted credit, as the late Venetian ambaffador, who was of the fame family, attested more than once in conversation, when he refided in England, Cornaro, who was the author of the little treatife I am mentioning, was of an infirm constitution, till about forty, when, by obstinately perfifting in an exact course of temperance, he recovered a perfect state of health; infomuch that at fourscore he published his book, which has been translated into English, under the title of Sure and certain methods of attaining a long and healthy life. He lived to give a 3d or 4th edition of it, and after having paffed his hundredth year, died without pain or agony, and like one who falls afleep. The treatife I mention has been taken notice of by feveral eminent authors, and is written with fuch a spirit of chearfulness, religion and good fense, as are the natural concomitants of temperance and fobriety. The mixture of the old man in it is rather a recommendation than a discredit to it.

HAVING defigned this paper as the sequel to that upon exercise, I have not here considered temperance as it is a moral virtue, which I shall make the subject of a future speculation, but only as it is the means of health



No. 196. Monday, October 13.

Est Ulubris, animus si te non desicit aquus. Hor. Ep. 11. l. 1. v. 30.

In defart Ulubræ the blifs you'll find,
If you preserve a firm and equal mind. FRANCIS.

Mr SPECTATOR,

HERE is a particular fault which I have obferved in most of the moralists in all ages. and that is, that they are always professing themfelves, and teaching others to be happy. This state is not to be arrived at in this life, therefore I would recommend to you to talk in an humbler strain than vour predecessors have done, and instead of presuming to be happy, instruct us only to be easy. The thoughts of him who would be discreet, and aim at practicable things, should turn upon allaying our pain, rather than promoting our joy. Great in-"quietude is to be avoided, but great felicity is not to be attained. The great lesson is equanimity, a regularity of spirit, which is a little above chearfulness and below mirth. Chearfulness is always to be supoported if a man is out of pain, but mirth to a pru-' dent man should always be accidental: it should naturally arise out of the occasion, and the occasion feldom be laid for it; for those tempers who want mirth to be pleased, are sike the constitutions which 'flag without the use of brandy. Therefore, I say, 'let your precept be, Be easy. That mind is dissolute and ungoverned, which must be hurried out of itself by loud laughter or fenfual pleafure, or elfe be wholly unactive.

'THERE are a couple of old fellows of my acquaint-

ance, who meet every day and fmoke a pipe, and by their natural love to each other, though they have been men of business and bustle in the world, enjoy a greater tranquillity than either could have worked himself into by any chapter of Seneca. Indolence of body and mind, when we aim at no more, is very frequently enjoyed: but the very inquiry after happiness has something reftless in it, which a man who · lives in a feries of temperate meals, friendly converfations, and eafy flumbers, gives himfelf no trouble about. While mea of refinement are talking of tran-

quillity, he possesses it.

WHAT I would by these broken expressions re-" commend to you, Mr Spectator, is, that you would ' fpeak of the way of life, which plain men may purfue, to fill up the spaces of time with satisfaction. It s is a lamentable circumstance, that wildom, or, as you call it, philosophy, should furnish ideas only for the · learned; and that a man must be a philosopher * to know how to pass away his time agreeably. It would therefore be worth your pains to place, in an handsom light, the relations and affinities among men, which render their conversation with each o. ther fo grateful, that the highest talents give but an ' impotent pleasure in comparison with them. You may find descriptions and discourses which will render the fire-fide of an honest artificer as entertaining 'as your own club is to you. Good-nature has an endless fource of pleasures in it; and the representation of domestic life filled with its natural gratifications, (instead of the necessary vexations which are ' generally infifted upon in the writings of the witty) ' will be a very good office to fociety.

THE viciflitudes of labour and rest in the lower part of mankind, make their being pass away with that fort of relish which we express by the word Comfort; and should be treated of by you, who are a SPECTATOR, as well as fuch fubjects, which appear

Tam, SIR,

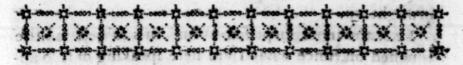
Your most humble fervant,

T. B.

Mr SPECTATOR, Hackney, October 12. * I Am the young woman whom you did fo much justice to some time ago, in acknowledging that I am perfect mistress of the fan, and use it with the utmost knowledge and dexterity. Indeed the world, as malicious as it is, will allow, that, from an hurry of laughter I recollect myfelf the most suddenly, make a curtefy, and let fall my hands before me, sololing my fan at the same instant, the best of any ' woman in England. I am not a little delighted that I have had your notice and approbation; and however other young women may rally me out of envy, I triumph in it, and demand a place in your friendfhip. You must therefore permit me to lay before you the present state of my mind. I was reading ' your Spectator of the ninth inftant, and thought the circumstance of the afs divided between two bundles of hay which equally affected his fenses, was a lively * representation of my present condition; for you are to know that I am extremely enamoured with two young gentlemen who at this time pretend to me. One must hide nothing when one is asking advice, therefore I will own to you, that I am very a-' morous and very covetous. My lover Will is very rich, and my lover Tom very handsom. I can have ' either of them when I please: but when I debate the question in my own mind, I cannot take Tom for fear of losing Will's estate, nor enter upon Will's

THE SPECTATOR. No. 197. estate, and bid adieu to Tom's person. I am very young, and yet no one in the world, dear Sir, has the main chance more in her head than myfelf. . Tom is the gayest, the blithest creature! he dances well, is very civil, and diverting at all hours and feafons: oh he is the joy of my eyes! But then again Will is so very rich and careful of the main. How many pretty dreffes does Tom appear in to charm me! but then it immediately occurs to me, that & man in his circumstances is so much the poorer. Up on the whole, I have at last examined both these des fires of love and avarice, and upon strictly weighing the matter, I begin to think I shall be covetous long-" er than fond; therefore if you have nothing to fay * to the contrary, I shall take Will. Alas, poor Tom! Your humble fervant,

BIDDY LOVELESS.



Tuesday, October 16. No 197.

[By Mr Budgel.]

Alter rixatur de lana sape caprina, et Propugnat nugis armatus : Scilicet, ut non Sit mihi prima fides; et vere qued placet, ut non Acriter elatrem, pretium etas altera fordet. Ambigitur quid enim? Caftor sciat, an Docilis plus Brundufium Numici melius via dutat, an Appi.

Hoa. Ep. 18. l. 1. v. 15.

-Another in dispute engages, With nonsense arm'd for nothing rages,

· Shall not my word be first received?

My word of honour not believ'd?

And shall I, whether right or wrong,

Be forc'd, for footh, to hold my tongue?

No at a price so base and mean, I would a thousand lives disdain. But what provokes the dire contest? Which gladiator fences beft, Or to which road you best may turn ye, If to Brundusium lies your journey. FRANCIS.

VERY age a man passes through, and way of life he engages in, has some particular vice or imperfection naturally cleaving to it, which it will require his nicest care to avoid. The several weaknesses, to which youth, old age, and manhood are exposed, have long fince been fet down by many both of the poets and philosophers; but I do not remember to have met with any author who has treated of thofe ill habits men are fubject to, not so much by reason of their different ages and tempers, as the particular profession or business in which they were educated and brought up.

I AM the more furprised to find this subject so little touched on, fince what I am here speaking of is so apparent, as not to escape the most vulgar observation. The business men are chiefly conversant in, does not only give a certain cast or turn to their minds, but is very often apparent in their outward behaviour, and fome of the most indifferent actions of their lives. It is this air, diffusing itself over the whole man, which helps us to find out a person at his first appearance; fo that the most careless observer fancies he can scarce be mistaken in he carriage of a seaman or the gait of a tailor.

THE liberal arts, though they may possibly have less effect on our external mien and behaviour, make fo deep an impression on the mind, as is very apt to bend it wholly one way.

THE mathematician will take little less than demonstration in the most common discourse, and the schoolman is as great a friend to definitions and fyllogisms. The physician and divine are often heard to distate in private companies with the same authority which they exercise over their patients and disciples; while the lawyer is putting cases, and raising matter for disputation out of every thing that occurs.

I MAY possibly some time or other animadvertmore at large on the particular fault each profession is most infected with; but shall at present wholly apply myself to the cure of what I last mentioned, namely that spirit of strife and contention in the conversations of

gentlemen of the long robe.

Three is the more ordinary, because these gentlemen regarding argument as their own proper province, and very often making ready money of it, think it unfase to yield before company. They are shewing in common talk how zealously they could defend a cause in court, and therefore frequently forget to keep that temper which is absolutely requisite to render conversation pleasant and instructive.

have heard him fay, He has known but few pleaders

that were tolerable company.

THE captain, who is a man of good fense, but dry conversation, was last night giving me an account of a discourse, in which he had lately been engaged with a young wrangler in the law. I was giving my opinion, fays the captain, without apprehending any debate that might arise from it, of a general's behaviour in a battle that was fought fome years before either the templar or myfelf were born. The young lawier immediately took me up, and by reasoning above a quarter of an hour upon a subject which I saw he understood nothing of, endeavoured to shew me that my opinions were ill grounded. Upon which, fays the captain, to avoid any further contests, I told him, That, truly, I had not confidered those feveral arguments which he had brought against me, and that there might be 'a great deal in them. Ay, but fays

my antagonist, who would not let me escape so? there are several things to be urged in favour of your opinion which you have omitted; and thereupon begun to shine on the other side of the question. Upon this, says the captain, I came over to my first sentiments, and intirely acquiesced in his reasons for my so doing. Upon which the templar again recovered his former posture, and consuted both himself and me a third time. In short, says my friend, I sound he was resolved to keep me at sword's length, and never let me close with him, so that I had nothing left but to hold my tongue, and give my antagonist free leave to smile at his victory, who I sound, like Hudibras, could still change sides, and still consute.

For my own part, I have ever regarded our inns of court, as nurferies of statesmen and lawgivers, which makes me often frequent that part of the town with

great pleafure.

Upon my calling in lately at one of the most noted Temple coffeehouses, I found the whole room, which was full of young fludents, divided into feveral parties, each of which was deeply engaged in fome controverly. The management of the late ministry was attacked and defended with great vigour; and feveral preliminaries to the peace were proposed by some, and rejected by others: the demolithing of Dunkirk was fo eagerly infilted on, and fo warmly controverted, as had like to have produced a challenge. In short, I observed that the defire of victory, whetted with the little prejudices of party and interest, generally carried the argument to fuch a height, as made the difputants infenfibly conceive an averfion towards each other, and part with the highest diffatisfaction on both fides.

The managing an argument handsomly being so nice a point, and what I have seen so very sew excel in, I shall here set down a sew rules on that head, which, among other things, I gave in writing to a young kinfman of mine, who had made fo great a proficiency in the law, that he began to plead in company, upon every subject that was started.

HAVING the intire manuscript by me, I may, perhaps, from time to time, publish such parts of it as I shall think requisite for the instruction of the British youth. What regards my present purpose is as follows:

Avoir disputes as much as possible. In order to appear eafy and well-bred in conversation, you may affure yourself that it requires more wit, as well as more good-humour, to improve than to contradict the notions of another; but if you are at any time obliged to enter on an argument, give your reasons with the utmost coolness and modesty, two things which scarce ever fail of making an impression on the hearers. Befides, if you are neither dogmatical, nor flew either by your actions or words that you are full of yourfelf. all will the more heartily rejoice at your victory. Nay, should you be pinched in your argument, you may make your retreat with a very good grace: you were never politive, and are now glad to be better informed. This has made some approve the Socratical way of reasoning, where, while you scarce affirm any thing, you can hardly be caught in an abfurdity, and tho' possibly you are endeavouring to bring over another to your opinion, which is firmly fixed, you feem only to defire information from him.

In order to keep that temper which is so difficult, and yet so necessary to preserve, you may please to consider, that nothing can be more unjust or ridiculous, than to be angry with another because he is not of your opinion. The interests, education, and means by which men attain their knowledge, are so very different, that it is impossible they should all think alike; and he has at least as much reason to be angry with you, as you with him. Sometimes to keep yourself cool, it may be of service to ask yourself fairly, What might have been your opinion, had you all the biases

of education and interest your adversary may possibly have? But if you contend for the honour of victory alone, you may lay down this as an infallible maxim, that you cannot make a more false step, or give your antagonists a greater advantage over you, than by falling into a passion.

WHEN an argument is over, how many weighty reasons does a man recollect, which his heat and vio-

lence made him utterly forget?

It is yet more abfurd to be angry with a man because he does not apprehend the force of your reasons, or gives weak ones of his own. If you argue for reputation, this makes your victory the easier; he is certainly in all respects an object of your pity, rather than anger; and if he cannot comprehend what you do, you ought to thank nature for her favours, who has given you so much the clearer understanding.

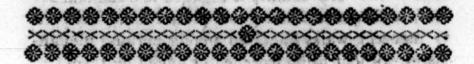
You may please to add this consideration, That among your equals no one values your anger, which only preys upon its master; and perhaps you may find it not very consistent either with prudence or your ease, to punish yourself whenever you meet with a fool

or a knave.

Lastly, If you propose to yourself the true end of argument, which is information, it may be a seasonable check to your passion; for if you search purely after truth, it will be almost indifferent to you where you find it. I cannot in this place omit an observation which I have often made, namely, That nothing procures a man more esteem and less envy from the whole company, than if he chuses the part of moderator, without engaging directly on either side in a dispute. This gives him the character of impartial, furnishes him with an opportunity of sisting things to the bottom, shewing his judgment, and of sometimes making handsom compliments to each of the contending parties.

I SHALL close this subject with giving you one cau-

No. 198. THE SPECTATOR: 127
tion: When you have gained a victory, do not push it
too far; it is sufficient to let the company and your
adversary see it is in your power, but that you are too
generous to make use of it.



No 198. Wednesday, October 17.

[By Mr Addison.]

Cervi luporum præda rapacium, Sectamur ultro, quos opimus Fallere et effugere est triumphus.

Hor. Od. 4. 1. 4. v. 50.

Like stags, of coward kind, the destin'd prey
Of ravening wolves, we unprovok'd defy
Those, whom to bassle is our fairest play,
The richest triumph we can boast, to sty. FRANCIS.

THERE is a species of women, whom I shall distinguish by the name of falamanders. Now a falamander is a kind of heroine in chastity, that treads upon fire, and lives in the midft of flames without being hurt. A falamander knows no distinction of sex in those she converses with, grows familiar with a stranger at first fight, and is not so narrow-spirited as to observe whether the person she talks to be in breeches or petticoats. She admits a male vifitant to her bed-fide, plays with him a whole afternoon at piquet, walks with him two or three hours by moon-light, and is extremely fcandalized at the unreasonableness of an husband, or the severity of a parent, that would debar the fex from fuch innocent liberties. Your falamander is therefore a perpetual declaimer against jealoufy, and admirer of the French good-breeding, and a great stickler for freedom in conversation. In fhort, the falamander lives in an invincible state of simplicity and innocence; her constitution is preserved in a kind of natural frost; she wonders what people mean by temptations, and defies mankind to do their worst. Her chastity is engaged in a constant Ordeal, or fiery trial: like good queen Emma, the preserve innocent walks blindfold among burning ploughes shares, without being scorched or singed by them.

LT is not therefore for the use of the salamander, whether in a married or single state of life, that I defign the following paper; but for such semales only as are made of slesh and blood, and find themselves.

subject to human frailties.

As for this part of the fair fex who are not of the falamander kind, I would most earnestly advise them to observe a quite different conduct in their behaviour; and to avoid as much as possible what religion calls temptations, and the world opportunities. Did they but know how many thousands of their sex have been gradually betrayed from innocent freedoms to ruin and infamy, and how many millions of ours have begun with flatteries, protestations and endearments, but ended with reproaches, perjury, and perfidiousness, they would shunlike death the very first approaches of one that might lead them into inextricable labyrinths of guilt and misery. It must so far give up the cause of the male world, as to exhort the semale sex in the language of Chamont in the Orphan,

Trust not a man, we are by nature false,
Dissembling, subtle, cruel, and inconstant:
When a man talks of love, with caution trust him;
But if he swears, he'll certainly deceive thee.

half conclude it with a flory which k lately heard from one of our Spanish officers, and which may shew the danger a woman incurs by too great familiarities with a male companion.

An inhabitant of the kingdom of Castile, being a man of more than ordinary prudence, and of a grave composed behaviour, determined about the fiftieth year of his age to enter upon wedlock. In order to make himself easy in it, he cast his eyes upon a young woman who had nothing to recommend her but her beauty and her education, her parents having been. reduced to great poverty by the wars, which for fome years have laid that whole country waste. The Castilian having made his addresses to her and married her, they lived together in perfect happiness for fome time: when at length the husband's affairs made it necessary for him to take a voyage to the kingdom of Naples, where a great part of his effate lay. The wife leved him too tenderly to be left behind him. They had not been a shipboard above a day, when they unluckily fell into the hands-of an Algerine pirate, who carried the whole company on thore, and made them The Castilian and his wife had the comfort of being under the fame mafter; who feeing how dearly they loved one another, and gasped after their liberty, demanded a most exorbitant price for their ransom. The Castilian, though he would rather have died in flavery himfelf, than have paid fuch a fum as he found would go near to ruin him, was fo moved with compaffion towards his wife, that he fent repeated orders to his friend in Spain, (who happened to be his next relation) to fell his estate, and transmit the money to him. His friend hoping that the terms of his ranfom might be made-more reasonable, and unwilling to fell an estate which he himself had some prospect of inheriting, formed fo many delays, that three whole years paffed away without any thing being done for the fetting them at liberty...

THERE happened to live a French renegado in the same place where the Gastilian and his wife were kept prisoners. As this fellow had in him all the vivacity of his nation, he often entertained the captives with

accounts of his own adventures; to which he fometimes added a fong or a dance, or some other piece of mirth, to divert them during their confinement. His acquaintance with the manners of the Algerines, enabled him likewise to do them several good offices. The Castilian, as he was one day in conversation with this renegado, discovered to him the negligence and treachery of his correspondent in Castile, and at the fame time asked his advice how he should behave himfelf in that exigency: he further told the renegado, that he found it would be impossible for him to raise the money, unless he himself might go over to dispose of his estate The renegado, after having represented to him that his Algerine mafter would never confent to his release upon such a pretence, at length contrived a method for the Castillan to make his escape in the habit of a feaman. The Castilian succeeded in his attempt; and having fold his estate; being afraid lest the money should mifcarry by the way, and determining to perifh with it rather than to lofe one who was much dearer to him than his life, he returned himself in a little vessel that was going to Algiers. It is impossible to describe the joy he felt upon this occasion, when he considered that he should soon fee the wife whom he fo much loved, and endear himfelf more to her by this uncommon piece of generofity.

The renegado, during the husband's absence, so infinuated himself into the good graces of his young wise, and so turned her head with stories of gallantry, that she quickly thought him the finest gentleman she had ever conversed with. To be brief, her mind was quite alienated from the honest Castilian, whom she was taught to look upon as a formal old fellow unworthy the possession of so charming a creature. She had been instructed by the renegado, how to manage herself upon his arrival; so that she received him with an appearance of the utmost love and gratitude, and at last persuaded him to trust their common friend the renegado with the money he had brought over for their ranfom; as not questioning but he would beat down the terms of it, and negociate the affair more to their advantage than they themselves could do. The good man admired her prudence, and followed her advice. I wish I could conceal the sequel of this story, but since I cannot, I shall dispatch it in as few words as possible, The Castilian having slept longer than ordinary the next morning, upon his awaking, found his wife had. left him: he immediately arose and enquired after her, but was told that she was seen with the renegado about break of day. In a word, her lover having got all things ready for their departure, they foon made their escape out of the territories of Algiers, carried away the money, and left the Castilian in captivity; who, partly through the cruel treatment of the incenfed Algerine his master, and partly carough the unkind usage of his unfaithful wife, died some few months after.



No. 199. Thursday, October 18.

Love bid me write. Ovid. Ep. 4. v. 10.

HE following letters are written with fuch an air of fincerity, that I cannot deny the inferting of them:

Mr SPECTATOR,

Hough you are every where in your writings a friend to women, I do not remember that you have directly confidered the mercenary practice of men in the choice of wives. If you would please to employ your thoughts upon that subject, you

THE SPECTATOR. 132 No 1995 would eafily conceive the miferable condition many of us are in, who, not only from the laws of customs and modefty, are reftrained from making any advances towards our wifnes, but are also, from the · circumstance of fortune, out of all hope of being addreffed to by those whom we love. Under all these disadvantages I am obliged to apply myself to you, and hope I shall prevail with you to print in your very next paper the following letter, which is a deelaration of passion to one who has made some faint addresses to me for some time. I believe he ardent-Iy loves me, but the inequality of my fortune makes. him think he cannot answer it to the world, if he purfues his defigns by way of marriage;; and I be-· lieve, as he does not want difcerning, he difcovered me ! him the other day unawares in fuch a manner, as has raised his hopes of gaining me on terms the men call eafier. But my heart is very full. on this occasion, and if you know what love and honour are, you will pardon me that I use no farther arguments with you, but haften to my letter to him, whom I will call Oroundates, because if I do not fucceed, it shall look like romance; and if I am regarded, you shall receive a pair of gloves at my wedding fent you under the name of Statira.

TO OR OON DA TES.

3. I.R.

A Free very much perplexity in myfelf; and re-Le wolving how to acquaint you with my own fentiments, and expostulate with you concerning yours. I have chosen this way, by which means I can be at once revealed to you, or, if you please, lie concealed. If I do not within few days find the effect which I hope from this, the whole affair shall be buried in. oblivion. But alas! what am I going to do, when, I am about to tell you that I love you? But after I have done fo, I am to affure you, that with all the paffion which ever entered a tender heart, I know ! can banish you from my fight for ever, when I am convinced that you have no inclinations towards me but to my dishonour. But alas! Sir, why should you facrifice the real and effential ! piness of life, to the opinion of a world, that moves upon no other foundation but professed arror and prejudice. You all can observe, that riches alone do not make you hap-. py, and yet give up every thing else when it stands. in competition with riches. Since the world is fo bad, that religion is left to us filly women, and you men. act generally upon principles of profit and pleafure, I will talk to you without arguing from any thing but what may be most to your advantage, as a man: of the world, And I will lay before you the state of: the cafe, supposing that you had it in your power to. make me your mistress, or your wife, and hope to convince you that the latter is more for your interest, and will contribute more to your pleafure.

. WE will suppose then the scene was laid, and you. were now in expediation of the approaching evening wherein I was to meet you, and be carried to what: convenient corner of the town you thought fit, to confummate all-which your wanton imagination has, promifed you in the possession of one who is in the bloom of youth, and in the reputation of innocence :: . you would foon have enough of me, as I am fprights Lly, young, gay, and airy. When fancy is fated, and finds all the promifes it made to itself false, where is now the innocence which charmed you? The first hour you are alone you will find that the pleasure of the debauchee is only that of a destroyer: He blasts. all the fruit he taftes, and where the brute has been devouring, there is nothing left worthy the relish of the man. Reafon rofumes her place after imagination is cloyed: and I am, with the utmost distress. and confusion, to behold myself the cause of uneasy reflexions to you, to be visited by stealth, and dwell

for the future with the two companions (the most unfit for each other in the world) solitude and guilt. I will not insist upon the shameful obscurity we should pass our time in, nor run over the little short snatches of fresh air, and free commerce which all people must be satisfied with, whose actions will not bear examination, but leave them to your reslexions, who have seen of that life, of which I have but a mere sidea.

. On the other hand, if you can be fo good and generous as to make me your wife, you may promife yourfelf all the obedience and tenderness with which gratitude can inspire a virtuous woman. Whatever gratifications you may promise yourless from an agreeable person, whatever compliances from an easy temper, whatever confolations from a fincere friendhip, you may expect as the due of your generofity. What at prefent, in your ill view, you may promife vourself from me, will be followed by distaste and satiety; but the transports of a virtuous love are the least part of its happiness. The raptures of innocent passion are but like lightning to the day, they rather interrupt than advance the pleasure of it. · How happy then is that life to be, where the higheft pleasures of fense are but the lowest parts of its felicity !

'Now I am to repeat to you the unnatural request of taking me in direct terms. I know there stands between me and that happiness, the haughty daughter of a man who can give you suitably to your fortune. But if you weigh the attendance and behaviour of her who comes to you in partnership of your fortune, and expects an equivalent, with that of her who enters your house as honoured and obligied by that permission, whom of the two will you chuse? You, perhaps, will think sit to spend a day abroad in the common entertainments of men of sense and sortune; she will think herself ill-used in that

ed to the appearance which you make in the world.

She is in all things to have a segard to the fortune which she brought you, I to the fortune to which you introduced me. The commerce between you two will certainly have the air of a bargain, between us of a friendship: joy will ever enter into the room with you, and kind wishes attend my benefactor when he leaves it. Ask yourself, how would you be pleased to enjoy for ever the pleasure of having laid an immediate obligation on a grateful mind? fuch will be your case with me. In the other marriage you will live in a constant comparison of benefits, and never know the happiness of conferring or receiving any.

It may be you will, after all, act rather in the prudential way, according to the sense of the ordinary
world. I know not what I think or say, when that
melancholy reflexion comes upon me; but shall only
add more, that it is in your power to make me your
grateful wife, but never your abandoned mistress. T



No. 200. Friday, October 19.

Vincit amor patrie VIRG. En. 6. v. 823.

The noblest motive is the public good.

THE ambition of princes is many times as hurtful to themselves as to their people. This cannot be doubted of such as prove unfortunate in their wars, but it is often too true of those who are celebrated for their successes. If a severe view were to be taken of their conduct, if the profit and loss by their wars could

be juftly balanced; it would be rarely found that the

conquest is fufficient to repay the coft ..

As I was the other day looking over the letters of: my correspondents, I took this hintefrom that of Philarithmus; which has turned my present thoughts upon political arithmetic, an art of greater use than entertainment. My friend has offered an esay towards. proving that Lewis XIV, with all his acquifitions, isnot mafter of more people than at the beginning of his. wars; nay, that for every subject he had acquired, he had loft three that were his inheritance: if Philarithmus is not mistaken in his-calculations. Lewis must-

have been impoverished by his ambition ...

THE prince for the public good has a fovereign property in every private person's estate, and confequently his-riches must increase or decrease in proportion to the number and riches of his fubjects. For example: if fword or pestilence should destroy all the people of this metropolis (God forbid there fhould be. room for fuch a sapposition! but if this should be the case) the queen must needs loss a great part of her reyenue, or, attleaft, what is charged upon the city muft increase the burden upon the rest of her subjects. Perhaps the inhabitants here are not above a tenth part. of the whole: yet as they are better fed and clothed. and lodged; than her other subjects, the customs and excises upon their confumption, the imposs upon their liouses, and other taxes, do very probablymake a fifth. part of the whole revenue of the crown. But this is. not all; the confumption of the city takes off a great part of the fruits of the whole island; and as it pays fuch a proportion of the rent, or yearly value of the lands in the country, forit is the cause of paying such. a proportion of taxes upon those lands. The loss then of fuch a people must needs be fensible to the prince. and visible to the whole kingdom.

On the other hand, if it should please God to drop. from heaven a new people equal in number and riches. to the city, I should be ready to think their excises, customs, and house-rent, would raise as great a revenue to the crown as would be lost in the former case. And as the consumption of this new body would be a new market for the fruits of the country, all the lands, especially those most adjacent, would rise in their yearly value, and pay greater yearly taxes to the public. The gain in this case would be as sensible as the former loss.

WHATEVER is affelled upon the general, is levied upon individuals. It were worth the while then to confider what is paid by, or by means of the meanent subjects, in order to compute the value of every subject to the prince.

Fox my own part, I should believe that feven eighths. of the people are without property in themselves or the heads of their families, and forced to work for their daily bread: and that of this fort there are feven millions in the whole island of Great Britain: and yet one would imagine that feven eighths of the whole people should confume at least three fourths of the whole fruits of the country. If this is the case, the Subjects without property pay three fourths of the rents, and confequently enable the landed men to pay. three fourths of their taxes. Now if fo great a part of the land-tax were to be divided by feven millions, it would amount to more than three faillings to every head: And thus as the poor are the cause, without which the rich could not pay this tax, even the pooreft subject is upon this account worth three hillings. yearly to the prince.

AGAIN, one would imagine the confumption of feten eighths of the whole people should pay two thirds, of all the customs and excises. And if this sun too should be divided by seven millions, viz. the numberof poor people, it would amount to more than seven. shillings to every head: and therefore with this and the former sum, every poor subject, without property. except of his limbs or labour, is worth at least ten shillings yearly to the fovereign. So much then the queen loses with every one of her old, and gains with every one of her new fubjects.

WHEN I was got into this way of thinking, I prefently grew conceited of the argument, and was just preparing to write a letter of advice to a member of parliament, for opening the freedom of our towns and trades, for taking away all manner of distinctions between the natives and the foreigners, for repealing our laws of parish settlements, and removing every other obstacle to the increase of the people... But as soon as I had recollected with what inimitable eloquence my fellow-labourers had exaggerated the mischiefs of felling the birth-right of Britons for a shilling, of spoiling the pure British blood with foreign mixtures, of introducing a confusion of languages and religions, and of letting in strangers to eat the bread out of the mouths of our own people, I became so humble as to let my project fall to the ground, and leave my country to increase by the ordinary way of generation.

As I have always at heart the public good, fo I am ever contriving schemes to promote it; and I think I may without vanity pretend to have contrived fome as wife as any of the castle-builders. I had no sooner given up my former project, but, my head was prefently full of draining fens and marthes, banking out the fea, and joining new lands to my country; for fince it is thought impracticable to increase the people to the land, I fell immediately to confider how much would be gained to the prince by increasing the land

to the people.

la animanoi filmon Ir the fame omnipotent power, which made the world, should at this time raise out of the ocean, and join to Great Britain an equal extent of land, with equal buildings, corn, cattle, and other conveniencies and necessaries of life, but no men, women, nor chil-

dren. I should hardly believe this would add either to the riches of the people, or revenue of the prince; for fince the prefent buildings are fufficient for the inhabitants, if any of them should for sake the old to inhabit the new part of the island, the increase of houserent in this would be attended with at least an equal decrease of it in the other: besides we have such a fufficiency of corn and cattle, that we give bounties to our neighbours to take what exceeds of the former off our hands: and we will not fuffer any of the latter to be imported upon us by our fellow subjects; and for the remaining product of the country, it is already equal to all our markets. But if all these things should be doubled to the fame buyers, the owners must be glad with half their present prices, the landlords with half their present rents; and thus by so great an enlargement of the country, the rents in the whole would not increase, nor the taxes to the public.

On the contrary, I should believe they would be very much diminished; for as the land is only valuable for its fruits, and these are all perishable, and for the most part must either be used within the year, or perish without use, the owners will get rid of them at any rate, rather than they should waste in their posfession: fo that it is probable the annual production of those perishable things, even of the tenth part of them, beyond all possibility of use, will reduce one half of their value. It feems to be for this reason, that our neighbour merchants who engross all the spices, and know how great a quantity is equal to the demand, destroy all that exceeds it. It were natural then to think that the annual production of twice as much as can be used, must reduce all to an eighth part of their present prices; and thus this extended island would not exceed one fourth part of its present value, or pay more than one fourth part of the prefent tax.

IT is generally observed, that in countries of the

greatest plenty there is the poorest living: like the schoolmen's as in one of my speculations, the people almost starve between two meals. The truth is, the poor, which are the bulk of a nation, work only that they may live; and if with two days labour they can get a wretched subsistence for a week, they will hardly be brought to work the other four; but then with the wages of two days they can neither pay such prices for their provisions, nor such excises to the government.

That paradox therefore in old Hesiod, where increases, or half is more than the whole, is very applicable to the present case; since nothing is more true in political arithmetic; than that the same people with shalf a country is more valuable than with the whole. I begin to think there was nothing absurd in Sir W. Petty, when he fancied if all the Highlands of Scotland, and the whole kingdom of Ireland were sunk in the ocean, so that the people were all saved and brought into the Lowlands of Great Britain: nay, though they were to be re-imburst the value of their estates by the body of the people, yet both the sovereign and the subjects in general would be insiched by the very loss.

Is the people only make the riches, the father of ten children is a greater benefactor to his country, than he who has added to it 10,000 acres of land and no people. It is certain Lewis has joined vast tracks of land to his dominions: but if Philarithmus says true, that he is not now master of so many subjects as before; we may then account for his not being able to bring such mighty armies into the field, and for their being neither so well fed, nor elothed, non-paid, as formerly. The reason is plain, Lewis must need have been impoverished not only by his loss of subjects, but by his acquisition of lands.



No. 201. Saturday, October 20.

[By Mr ADDISON.]

Religentem ese oportet, religiosum nefas.
Incerti autoris apud Aut. Gett.

A man should be religious not superstitious.

It is of the fast importance to season the passions of a child with devotion, which seldom dies in a mind that has received an early tincture of it. Though it may seem extinguished for a while by the cares of the world, the heats of youth, or the allurements of vice, it generally breaks out and discovers itself again as soon as discretion, consideration, age, or missortunes, have brought the man to himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered.

A STATE of temperance, sobriety, and justice, without devotion, is a cold, lifeless, insipid condition of virtue; and is rather to be stiled philosophy than religion. Devotion opens the mind to great conceptions, and fills it with more sublime ideas, than any that are to be met with in the most exalted science; and at the same time warms and agitates the soul more than sensual pleasure.

It has been observed by some writers, that man is more distinguished from the animal world by devotion than by reason, as several brute creatures discover in their actions something like a faint glimmering of reason, although they betray in no single circumstance of their behaviour any thing that bears the least affinity to devotion. It is certain, the propensity of the mind to religious worship, the natural tendency of the

foul to fly to fome fuperior being for fuccour in dangers and diffresses, the gratitude to an invisible superintentendent which arises in us upon receiving any extraordinary and unexpected good-fortune, the acts of love and admiration with which the thoughts of men are fo wonderfully transported in meditating upon the divine perfections, and the universal concurrence of all the nations under heaven in the great article of adoration, plainly flew, that devotion or religious worship must be the effect of tradition from some first founder of mankind, or that it is conformable to the natural light of reason, or that it proceeds from an instinct implanted in the foul itself. For my part, I look upon all these to be the concurrent causes; but which ever of them shall be assigned as the principle of divine worship, it manifestly points to a supreme Being as the first Author of it.

I MAY take some other opportunity of considering those particular forms and methods of devotion which are taught us by christianity; but shall here observe into what errors even this divine principle may sometimes lead us, when it is not moderated by that right reason which was given us as the guide of all our actions.

THE two great errors into which a mistaken devotion may betray us, are enthusiasm and superstition.

THERE is not a more melancholy object, than a man who has his head turned with religious enthusiasm. A person that is crazed, though with pride or malice, is a sight very mortifying to human nature; but when the distemper arises from any indiscreet fervours of devotion, or too intense an application of the mind to its mistaken duties, it deserves our compassion in a more particular manner. We may however learn this lesson from it, that since devotion itself, (which one would be apt to think could not be too warm) may disorder the mind, unless its heats are tempered with caution and prudence, we should be

particularly careful to keep our reason as cool as possible, and to guard ourselves in all parts of life against the influence of passion, imagination, and constitution.

DEVOTION, when it does not lie under the check of reason, is very apt to degenerate into enthusiasm. When the mind finds herself very much instanced with her devotions, she is too much inclined to think they are not of her own kindling, but blown up by something divine within her. If she indulges this thought too far, and humours the growing passion, she at last slings herself into imaginary raptures and ecstasies; and when once she fancies herself under the influence of a divine impulse, it is no wonder if she slights human ordinances, and refuses to comply with any established form of religion, as thinking herself directed by a much superior guide.

As enthusiam is a kind of excess in devotion, superstition is the excess not only of devotion, but of religion in general, according to an old heathen saying, quoted by Aulus Gellius, Religentem esse oportet, religiosum nesas: A man should be religious, not superstitious. For, as the author tells us, Nigidius observed upon this passage, that the Latin words which terminate in osus generally imply vicious characters, and the having of any quality to an excess.

An enthusiast in religion is like an obstinate clown; a superstitious man like an insipid courtier. Enthusiasm has something in it of madness; superstition of folly. Most of the sects that fall short of the church of England have in them strong tinctures of enthusiasm, as the Roman-catholic religion is one huge o-

ver-grown body of childish and idle superstitions.

THE Roman-catholic church seems indeed irrecoverably lost in this particular. If an absurd dress or behaviour be introduced in the world, it will soon be found out and discarded; on the contrary a habit or ceremony, though never so ridiculous, which has taken sanduary in the church, sticks in it for ever. Gothic bishop, perhaps, thought it proper to repeat such a form in such particular shoes or slippers; another fancied it would be very decent if such a part of public devotions were performed with a mitre on his head, and a crosser in his hand; to which a brother Vandal as wife as the other, adds an antic dress, which he conceived would allade very aprly to such and such mysteries, till by degrees the whole office was degenerated into an empty show.

THEIR fuccessors see the vanity and inconvenience of these ceremonies; but instead of resorming, perhaps add others, which they think more fignificant, and which take possession in the same manner, and are never to be driven out after they have been once admitted. I have seen the Pope officiate at St Peter's, where, for two hours together, he was busied in putting on or off his different accountements, according to the

different parts he was to act in them.

Norman is so glorious in the eyes of mankind, and ornamental to human nature, setting aside the infinite advantages which wise from it, as a strong, steady, masculine piety; but enthusiasm and superstition are the weaknesses of human reason, that expose us to the scorn and derision of insidels, and sink us even below the beasts that perish,

IDOLATEV may be looked upon as another error arifing from militaken devotion; but because reflexions on that subject would be of no use to an English reader, I shall not enlarge upon it.

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No. 202. Monday, October 22.

Sæpe decem vitiis instructior odit et horret. Hor. Ep. 18. l. 1. v. 25.

At least, shall o'er him tyrannise, And like a fond mamma advise, Who bids her darling daughter shun The paths of folly she had run.

FRANCIS.

HE other day as I passed along the street, I faw a sturdy prentice-boy disputing with an hackney-coachman; and in an instant, upon some word of provocation, throw off his hat and periwig, clench his fift, and strike the fellow a slap on the face; at the fame time calling him rafcal, and telling him he was a gentleman's fon. The young gentleman was, it feems, bound to a blacksmith; and the debate arose about payment for some work done about a coac', near which they fought. His master, during the combat, was full of his boy's praises; and as he called to him to play with hand and foot, and throw in his head. he made all us who flood r and him of his party, by declaring the boy had very good friends, and he could trust him with untold gold. As I am generally in the theory of mankind, I could not but make my reflexions upon the fudden popularity which was raifed about the lad; and perhaps, with my friend Tacitus, fell into observations upon it, which were too great for the occasion; or ascribed this general favour to causes which had nothing to do towards it. But the young blacksmith's being a gentleman was, methought, what created him good-will from his prefent equality with the mob about him: add to this, that he was not io much a gentleman, as not, at the fame time that he called himself such, to use as rough methods for his desence as his antagonist. The advantage of his having good friends, as his master expressed it, was not lazily urged; but he shewed himself superior to the coachman in the personal qualities of courage and activity, to consirm that of his being well allied, before his birth was of any service to him.

Is one might moralize from this filly flory, a man would fay, that whatever advantages of fortune, birth, or any other good, people possess above the rest of the world, they should shew collateral eminences besides those distinctions; or those distinctions will avail only to keep up common decencies and ceremonies, and not to preserve a real place of favour or esteem in the opinion and common sense of their fellow creatures.

THE folly of people's procedure, in imagining that nothing more is necessary than property and superior circumstances to support them in distinction, appears in no ways fo much as in the domestic part of life. It is ordinary to feed their humours into unnatural excrescences, if I may so speak, and make their whole being a wayward and uneafy condition, for want of the obvious reflexion that all parts of human life is a commerce. It is not only paying wages, and giving commands, that constitutes a master of a family; but prudence, equal behaviour, with readiness to protect and cherish them, is what intitles a man to that character in their very hearts and fentiments. It is pleafant enough to observe, that men expect from their dependents, from their fole motive of fear, all the good effects which a liberal education, and an affluent fortune, and every other advantage, cannot produce in themselves. A man will have his servant fuft, diligent, fober and chafte, for no other reasons but the terror of lofing his mafter's favour; when all the laws divine and human cannot keep him whom he ferves within bounds, with relation to any one of those virtues. But both in great and ordinary affairs, all supported only by artifice and stratagem. Thus you fee flatterers are the agents in families of humourists, and those who govern themselves by any thing but reason. Make-bates, distant relations, poor kinsmen, and indigent followers, are the fry which support the economy of an humoursom rich man. He is eternally whispered with intelligence of who are true or false to him in matters of no consequence, and he maintains twenty friends to defend him against the insinuations of one who would perhaps cheat him of an old coat.

I SHALL not enter into farther speculation upon this subject at present, but think the following letters and petition are made up of proper sentiments on this occasion.

Mr SPECTATOR,

Am a servant to an old lady who is governed by one she calls her friend; who is so samiliar an one, that she takes upon her to advise her without being called to it, and makes her uneasy with all about her. Pray, Sir, be pleased to give us some remarks upon voluntary counsellors; and let these people know, that to give any body advice, is to say to that person, I am your betters. Pray, Sir, as near as you can, describe that eternal slirt, and disturber of families, Mrs Taperty, who is always visiting, and putting people in a way, as they call it.

will be a general benefactor to all the ladies women

in town, and particularly to

Your loving friend,

SUSAN CIVIL.

Mr SPECTATOR,

I Am a footman, and live with one of those men, each of whom is faid to be one of the best hu-

tor of gentlemen at dinner for many years, have feen that indifferetion does ten times more mischief than

'ill-nature. But you will represent this better than

Your abused humble servant,

THOMAS SMOAKY.

To the SPECTATOR,

The humble petition of John Steward, Robert Butler; Harry Cook, and Abigail Chambers, in behalf of themselves and their relations, belonging to and dispersed in the several services of most of the great families within the cities of London and Westminster,

SHEWETH,

- HAT in many of the families in which your petitioners live and are employed, the feveral
- heads of them are wholly unacquainted with what is business, and are very little judges when they are ill
- or well used by us your faid petitioners.
 - 'THAT for want of fuch skill in their own affairs,
- and by indulgence of their own laziness and pride,
- they continually keep about them certain mischiev-
- ous animals called fpies.
 - THAT whenever a fpy is entertained, the peace of
- that house is from that moment banished.

THAT spies never give an account of good services, but represent our mirth and freedom by the words, Wantonness and Disorder.

' THAT in all families where there are spies, there

is a general jealoufy and misunderstanding.

THAT the masters and mistresses of such houses ive in continual suspicion of their ingenuous and true servants, and are given up to the management

of those who are false and perfidious.

'THAT such masters and mistresses who entertain fpies are no longer more than cyphers in their own

families; and that your petitioners are, with great

disdain, obliged to pay all our respect, and expect

· all our maintenance from fuch spies.

'Your petitioners therefore most humbly pray, that

' you would represent the premises to all persons

of condition: and your petitioners, as in duty-

bound, shall for ever pray, &c.



No. 203. Tuesday, October 23.

[By Mr Addison.]

Phabe pater, si das hujus mihi nominis usum, Nec salsa Clymene culpam sub imagine celat, Pignora da, genitor— Ovid Met. 1. 2. v. 36.

Illustrious parent! since you don't despise A parent's name, some certain token give That I may Glymene's proud boast believe, Nor longer under salse reproaches grieve.

ADDYSON.

THERE is a loose tribe of men whom I have not yet taken notice of, that ramble into all the corners of this great city, in order to seduce such unfortunate semales as fall into their walks. These aban-

THE SPECTATOR.

No. 203.

doned profligates raise up issue in every quarter of the town, and very often, for a valuable consideration, father it upon the church-warden. By this means there are several married men who have a little family in most of the parishes of London and Westminster, and several batchelors who are undone by a charge of children.

WHEN a man once gives himself this liberty of preying at large, and living upon the common, he finds fo much game in a populous city, that it is furprifing to confider the numbers which he fometimes propagates. We fee many a young fellow who is fcarce of age, that could lay his claim to the jus trium liberorum, or the privileges which were granted by the Roman laws to all fuch as were fathers of three children: nay, I have heard a rake, who was not quite five and twenty, declare himfelf the father of a feventh fon, and very prudently determine to breed him up a physician. In short, the town is full of these young patriarchs, not to mention feveral battered beaus, who, like heedless spendthrifts, that squander away their eflates before they are masters of them, have raised up their whole stock of children before marriage.

I MUST not here omit the particular whim of an impudent libertine that had a little finattering of heraldry; and, observing how the genealogies of great families were often drawn up in the shape of trees, had taken a fancy to dispose of his own illegitimate issue in a figure of the same kind.

—Nec longum tempus et ingens, Exitt ad cælum ramis felicibus arbos, Miraturque novas frondes, et non sua poma. VIRG. Georg. 2. v. 80.

And in short space the laden boughs arise,
With happy fruit advancing to the skies:
The mother plant admires the leaves unknown,
Of alien trees, and apples not her own. DRYDEN.

THE trunk of the tree was marked with his own name, Will Maple. Out of the fide of it grew a large barren branch, inscribed Mary Maple, the name of his unhappy wife. The head was adorned with five huge boughs. On the bottom of the first was written in capital characters, Kate Cole, who branched out into three sprigs, viz. William, Richard, and Rebecca. Sall Twiford gave birth to another bough that shot up into Sarah, Tom, Will, and Frank. The third arm of the tree had only a fingle infant on it, with a space left for a second, the parent from whom it sprung being near her time when the author took this ingenious device into his head. The two other great boughs were very plentifully laden with fruit of the fame kind; besides which, there were many ornamental branches that did not bear. In short, a more flourishing tree never came out of the herald's office.

What makes this generation of vermin so very prolific, is the indefatigable diligence with which they apply themselves to their business. A man does not undergo more watchings and fatigues in a campaign, than in the course of a vicious amour. As it is said of some men, that they make their business their pleafure, those sons of darkness may be said to make their pleafure their business. They might conquer their corrupt inclinations with half the pains they are at in gratifying them.

Nor is the invention of these men less to be admired than their industry and vigilance. There is a fragment of Apollodorus the comic poet, (who was contemporary with Menander) which is full of humour, as follows: Thou mayest shut up thy doors, says he, with bars and bolts: it will be impossible for the blacksmith to make them so fast, but a cat and a whoremaster will sind a way through them. In a word, there is no head so full of stratagems as that of a libidinous man.

WERE I to propose a punishment for this infamous race of propagators, it should be to send them, after

the fecond or third offence, into our American colonies, in order to people those parts of her majesty's dominions where there is a want of inhabitants, and in the phrase of Diogenes, to plant men. Some countries punish this crime with death; but I think such a banishment would be sufficient, and might turn this generative faculty to the advantage of the public.

In the mean time, till these gentlemen may be thus disposed of, I would earnestly exhort them to take care of those unfortunate creatures whom they have brought into the world by these indirect methods, and to give their spurious children such an education as may render them more virtuous than their parents. This is the best atonement they can make for their own crimes, and indeed the only method that is left them to re-

pair their past miscarriages.

I would likewise desire them to consider, whether they are not bound in common humanity, as well as by all the obligations of religion and nature, to make some provision for those whom they have not only given life to, but entailed upon them, though very unreasonably, a degree of shame and disgrace. And here I cannot but take notice of those depraved notions which prevail among us, and which must have taken rise from our natural inclination to savour a vice to which we are so very prone, namely, that bastardy and cuckoldom should be looked upon as reproaches, and that the ignominy, which is only due to lewdness and falshood, should fall in so unreasonable a manner upon the persons who are innocent.

I HAVE been insensibly drawn into this discourse by the following letter, which is drawn up with such a spirit of sincerity, that I question not but the writer of it has represented his case in a true and genuine light.

SIR,

Am one of those people who, by the general opi-

and unhappy.

'My father is a very eminent man in this kingdom, and one who bears confiderable offices in it. I am his fon, but my misfortune is, that I dare not call him father, nor he, without shame, own me as his iffue, I being illegitimate, and therefore deprived of that endearing tenderness and unparalleled satisfaction which a good man finds in the love and conversation of a parent: aeither have I the opportunities to render him the duties of a son, he having always carried himself at so vast a distance, and with such superiority towards me, that by long use I have contracted a timorousness when before him, which hinders me from declaring my own necessities, and giving him to understand the inconveniencies I undergo.

'It is my misfortune to have been neither bred a

fcholar, foldier, nor to any kind of business, which renders me entirely uncapable of making provision for myself without his assistance; and this creates a continual uneasiness in my mind, fearing, I shall in time want bread: my father, if I may to call him, giving me but very faint assurances of doing any

thing for me.

I HAVE hitherto lived somewhat like a gentleman, and it would be very hard for me to labour for my living. I am in continual anxiety for my future fortune, and under a great unhappiness in losing the sweet conversation and friendly advice of my parents; fo that I cannot look upon myself otherwise than as a monster, strangely sprung up in nature, which every one is ashamed to own.

I am thought to be a man of some natural parts, and by the continual reading what you have offered the world, become an admirer thereof, which has drawn me to make this confession; at the same time hoping, if any thing herein shall touch you with a sense of pity, you would then allow me the savour of your opinion thereupon; as also what part I, being unlawfully born, may claim of the name affect

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tion who begot me, and how far in your opinion

I am to be thought his fon, or he acknowledged as

' my father. Your fentiments and advice herein will

be a great confolation and fatisfaction to,

SIR,

Your admirer and humble fervant,

W. B.

No. 204. Wednesday, October 24.

Urit grata protervitas, Et vultus nimium lubricus aspici.

Hor. Od. 19. I. 1. V. 7.

As Parian marble pure and bright
The shining maid my bosom warms;
Her face too dazzling for the sight,
Her sweet coquetting—how it charms!

FRANCIS.

I AM not at all displeased that I am become the courier of love, and that the distressed in that passion convey their complaints to each other by my means. The following letters have lately come to my hands, and shall have their place with great willingness. As to the reader's entertainment, he will, I hope, forgive the inserting such particulars as to him may, perhaps, seem frivolous, but are to the persons who wrote them of the highest consequence. I shall not trouble you with the prefaces, compliments, and apologies made to me before each epistle when it was desired to be inserted: but in general they tell me, that the persons to whom they are addressed have intimations, by phrases and allusions in them, from whence they came.

To the SOTHADES.

HE word, by which I address you, gives you, who understand Portuguese, a lively image of the tender regard I have for you. The SPECTATOR's * late letter from Statira gave me the hint to use the fame method of explaining myfelf to you. I am not affronted at the design your late behaviour discover-'ed you had in your addresses to me; but I impute it to the degeneracy of the age, rather than your particular fault. As I aim at nothing more than being ' yours, I am willing to be a stranger to your name, vour fortune, or any figure which your wife might expect to make in the world, provided my commerce with you is not to be a guilty one. I refign gay dress, the pleasure of visits, equipage, plays, balls, and operas, for that one fatisfaction of having you for ever mine. I am willing you shall industriously conceal the only cause of triumph which I can know in this life. I wish only to have it my duty, as well as my inclination, to fludy your happiness. If this ' has not the effect this letter feems to aim at, you are to understand that I had a-mind to be rid of you, 'and took the readiest way to pall you with an offer of what you would never defift purfuing while you received ill usage. Be a true man; be my slave while you doubt me, and neglect me when you think 'I love you. I defy you to find out what is your pre-' fent circumstance with me; but I know while I can e keep this fuspence,

I am your admired

BELINDA.

MADAM,

IT is a strange state of mind a man is in, when the very imperfections of a woman he loves turn into excellencies and advantages. I do assure you, I am very much asraid of venturing upon you. I now

MADAM.

Your most obedient, Most bumble fervant,

S I R.

TATHEN I fat at the window, and you at the other end of the room by my coufin, I faw you

catch me looking at you. Since you have the fecret

at laft, which I am fure you should never have known but by inadvertency, what my eyes faid was true.

But it is too foon to confirm it with my hand, there-

fore shall not subscribe my name.

SIR,

THERE were other gentlemen nearer, and I know no necessity you were under to take up that flippant creature's fan last night; but you shall never

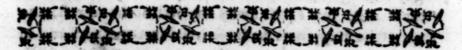
touch a stick of mine more. That's pos.

PHILLIS.

To Colonel R-s in Spain.

DEFORE this can reach the best of husbands and the fondest lover, those tender names will be no more of concern to me. The indisposition in which vous to obey the dictates of your honour and duty, · left me, has increased upon me; and I am acquainted by my physician I cannot live a week longer. At this time my spirits fail me: and it is the ardent love · I have for you that carries me beyond my strength, and enables me to tell you, The most painful thing in the prospect of death, is, that I must part with vou. But let it be a comfort to you, that I have no guilt hangs upon me, no unrepented folly that retards me; but I pass away my last hours in reflexion upon the happiness we have lived in together, and in forrow that it is fo foon to have an end. This is a frailty which I hope is fo far from criminal, that, methinks, there is a kind of piety in being fo unwilling to be separated from a state which is the institution of heaven, and in which we have lived according to its laws. As we know no more of the next life, but that it will be an happy one to the good, and miferable to the wicked, why may we not please our-· felves at least to alleviate the difficulty of religning this being, in imagining that we shall have a sense of what passes below, and may possibly be employed in guiding the steps of those with whom we walked with innocence when mortal? Why may not I hope to go on in my usual work, and, though unknown to you, be affiftant in all the conflicts of your mind? Give me leave to fay to you, O best of men! that I cannot figure to myself a greater happiness than in ' fuch an employment: to be present at all the adventures to which human life is exposed, to admini-· fter flumber to thy eye-lids in the agonies of a fever, to cover thy beloved face in the day of battle, to go with thee a guardian angel incapable of wound or

THE SPECTATOR. 158 No. 205. pain, where I have longed to attend thee when a weak, a fearful woman: thefe, my dear, are the s thoughts, with which I warm my poor languid heart; but indeed I am not capable, under my present " weakness, of bearing the strong agonies of mind I fall into, when I form to myfelf the grief you will be in upon your first hearing of my departure. I will not dwell upon this, because your kind and generous heart will be but the more afflicted, the more the person for whom you lament offers you consolation. My last breath will, if I am myself, expire in a prayer for you. I shall never see thy face again. Farewel for ever.



No. 205. Thursday, October 25.

[By Mr Addison.]

Decipimur specie recti-

Hor. Ars poet. v. 25.

Deluded by a feeming excellence. Roscommon.

WHEN I meet with any vicious character that is not generally known, in order to prevent its doing mischief, I draw it at length, and set it up as a scarecrow; by which means I do not only make an example of the person to whom it belongs, but give warning to all her Majesty's subjects, that they may not suffer by it. Thus, to change the allusion, I have marked out several of the shoals and quick-sands of life, and am continually employed in discovering those which are still concealed, in order to keep the ignorant or unwary from running upon them. It is with this intention that I publish the following letter, which brings to light some secrets of this nature.

Mr SPECTATOR,

THERE are none of your speculations which I read over with greater delight, than those which are defigned for the improvement of our fex. You have endeavoured to correct our unreasonable fears and fuperstitions, in your feventh and twelfth papers; our fancy for equipage, in your fifteenth; our love of puppet-shows, in your thirty-first; our onotions of beauty, in your thirty-third; our inclination for romances, in your thirty-feventh; our paffion for French fopperies, in your forty-fifth; our manhood and party-zeal, in your fifty-feventh; our abufe of dancing, in your fixty-fixth and fixty-feventh; our levity, in your hundred and twenty-eighth; our · love of coxcombs, in your hundred and fifty-fourth, and hundred and fifty-feventh; our tyranny over the hen-peckt, in your hundred and feventy fixth. ' You have described the Piet in your forty-first; the idol, in your feventy-third; the demurrer, in your eighty-ninth; the falamander, in your hundred and s ninety-eighth. You have likewise taken to pieces our drefs, and reprefented to us the extravagancies we are often guilty of in that particular. You have ' fallen upon our patches, in your fiftieth and eightyfirst; our commodes, in your ninety-eighth; our fans, in your hundred and fecond; our riding-habits, ' in your hundred and fourth; our hoop-petticoats, ' in your hundred and twenty-feventh; befides a great many little blemishes which you have touched upon in your feveral other papers, and in those many letters that are scattered up and down your works. At the fame time we must own, that the compliments ' you pay our fex are innumerable, and that those very faults which you represent in us, are neither black ' in themselves, nor, as you own, universal among us. But, Sir, it is plain that these your discourses are calculated for none but the fashionable part of woman-* kind, and for the use of those who are rather indis-

creet than vicious. But, Sir, there is a fort of profitutes in the lower part of our fex, who are a fcandal to us, and very well deserve to fall under your censure. I know it would debase your paper too much . to enter into the behaviour of these female libertines : but as your remarks on some part of it would be a doing of justice to several women of virtue and honour, whose reputation suffer by it, I hope you will not think it improper to give the public fome accounts of this nature. You must know, Sir, I am provoked to write you this letter by the behaviour of an infa-· mous woman, who having passed her youth in a most hameless state of prostitution, is now one of those who gain their livelihood by feducing others that are younger than themselves, and by establishing a criminal commerce between the two fexes. Among · feveral of her artifices to get money, the frequently perfuades a vain young fellow, that fuch a woman of quality, or fuch a celebrated toast, entertains a · fecret passion for him, and wants nothing but an opoportunity of revealing it: nay, she has gone so far as to write letters in the name of a woman of figure, to borrow money of one of those foolish Roderigo's, which she has afterwards appropriated to her own use. In the mean time, the person who has lent the money, has thought a lady under obligations to him, who scarce knew his name; and wondered at her ingratitude when he has been with her, that the has not owned the favour, though at the fame time he was too much a man of honour to put her in mind of it.

WHEN this abandoned baggage meets with a man who has vanity enough to give credit to relations of this nature, she turns him to very good account, by repeating praises that were never uttered, and delivering messages that were never sent. As the house of this shameless creature is frequented by several foreigners, I have heard of another artisice out of

which she often raises money. The foreigner fighs after some British beauty, whom he only knows by fame: upon which she promises, if he can be secret, to procure him a meeting. The stranger, ravished at his good fortune, gives her a present, and in a little time is introduced to fome imaginary title; for you must know that this cunning purveyor has her representatives upon this occasion, of some of the finest ladies in the kingdom. By this means, as I am informed, it is usual enough to meet with a German Count in foreign countries, that shall make his boaft of favours he has received from women of the highest ranks, and the most unblemished characters. Now, Sir, what fafety is there for a woman's reputation, when a lady may be thus profituted, as it were, by proxy, and be reputed an unchaste woman: as the hero in the ninth book of Dryden's Virgil is looked upon as a coward, because the phantom which appeared in his likeness ran away from Turnus. You may depend upon what I relate to you to be matter of fact, and the practice of more than one of these female panders. If you print this letter, I may give you some farther accounts of this vicious race of women.

Your bumble fervant,

BELVIDERA.

I SHALL add two other letters on different fubjects to fill up my paper.

Mr SPECTATOR.

T Am a country clergyman, and hope you willlend I me your affiftance in ridiculing some little indecencies which cannot so properly be exposed from the pulpit.

' A widow lady, who straggled this summer from London into my parish for the benefit of the air, as ! the fays, appears every Sunday at church with many fashionable extravagancies, to the great astonishment

of my congregation.

But what gives us the most offence is her theatrical manner of singing the psalms. She introduces
above sifty Italian airs into the hundredth psalm,
and whilst we begin All people in the old solemn tune
of our foresathers, she in a quite different key runs
divisions on the vowels, and adorns them with the
graces of Nicolini; if she meets with eke or aye,
which are frequent in the metre of Hopkins and
Sternhold, we are certain to hear her quavering
them half a minute after us to some sprightly airs
of the opera.

I am very far from being an enemy to churchmusic; but fear this abuse of it may make my parish
ridiculous, who already look on the singing psalms
as an entertainment, and not part of their devotion:
besides, I am apprehensive that the infection may
fpread; for 'squire Squeekum, who by his voice
seems (if I may use the expression) to be cut out for
an Italian singer, was last Sunday practising the
same airs.

'I snow the lady's principles, and that she will plead the toleration, which (as she fancies) allows her non-conformity in this particular; but I beg you to acquaint her, That singing the psalms in a different tune from the rest of the congregation, is a sort of schism not tolerated by that act.

I am, SIR,

Your very bumble fervant,

R. S.

Mr SPECTATOR,

IN your paper upon temperance, you prescribe to us a rule of drinking, out of Sir William Temple,

in the following words: The first glass for myself,

the fecond for my friends, the third for good humour, and the fourth for mine enemies. Now, Sir, you must

know, that I have read this your Spectator, in a club

- whereof I am member; when our president told us,
- there was certainly an error in the print, and that the word glass should be bottle; and therefore has
- ordered me to inform you of this mistake, and to de-
- fire you to publish the following errata: In the pa-
- per of Saturday, October 13th, col. 3. line 11. for

glass read bottle.

Yours, ROBIN GOOD-FELLOW.



No. 206. Friday, October 26.

Quanto quisque sibi plura negaverit,
A diis plura feret Hor. Od. 16. 1. 3. v. 21.

The more we do ourselves deny,

The more the bounteous Gods supply. FRANCIS.

HERE is a call upon mankind to value and efteem those who set a moderate price upon their own merit; and felf-denial is frequently attended with unexpected bleffings, which in the end abundantly recompense fuch losses as the modelt feem to fuffer in the ordinary occurrences of life. The curious tell us, a determination in our favour or to our difadvantage is made upon our first appearance, even before they know any thing of our characters, but from the intimations men gather from our aspect. A man, they fay, wears the picture of his mind in his countenance: and one man's eyes are spectacles to his who looks at him to read his heart. But though that way of raifing an opinion of those we behold in public is very fallacious, certain it is, that those, who by their words and actions take as much upon themselves as they can but barely demand in the ftrict fcrutiny of their deferts, will find their account lessen every day. A modest man preserves his character, as a frugal man does his fortune; if either of them live to the height of

either, one will find loffes, the other errors, which he has not flock by him to make up. It were therefore a just rule, to keep your desires, your words and actions, within the regard you observe your friends have for you; and never, if it were in a man's power, to take as much as he poffibly might either in preferment or reputation. My walks have lately been among the mercantile part of the world; and one gets phrases naturally from those with whom one converses: I say then, he that in his air, his treatment of others, or an habitual arrogance to himfelf, gives himfelf credit for the least article of more wit, wisdom, goodness, or valour, than he can possibly produce if he is called upon, will find the world break in upon him, and consider him as one who has cheated them of all the effeem they had before allowed him. This brings a commission of bankruptcy upon him; and he that might have gone on to his life's end in a prosperous way, by aiming at more than he should, is no longer proprietor of what he really had before, but his pretensions fare as all things do which are torn instead of being divided.

THERE is no one living would deny Cinna the applause of an agreeable and facetious wit; or could possibly pretend that there is not something inimitably unforced and diverting in his manner of delivering all his sentiments in conversation, if he were able to conceal the strong desire of applause which he betrays in every syllable he utters. But they who converse with him see that all the civilities they could do to him, or the kind things they could say to him, would fall short of what he expects; and therefore instead of shewing him the esteem they have for his merit, their reslexions turn only upon that they observe he has of it himself.

Ir you go among the women, and behold Gloriana trip into a room with that theatrical oftentation of her charms, Myrtilla with that foft regularity in her motion, Chloe with such an indifferent familiarity, Corinna with fuch a fond approach, and Roxana with fuch a demand of respect in the great gravity of her entrance; you find all the fex, who understand themfelves, and act naturally, wait only for their absence, to tell you that these ladies would impose themselves upon you; and each of them carry in their behaviour a consciousness of so much more than they should pretend to, that they lose what would otherwise be given them.

I REMEMBER the last time I faw Macbeth, I was wonderfully taken with the skill of the poet, in making the murderer form fears to himself from the moderation of the prince whose life he was going to take away. He fays of the king, He bore his faculties fo, meekly; and justly inferred from thence, that all divine and human power would join to avenge his death. who had made fuch an abstinent use of dominion. All that is in a man's power to do to advance his own pomp and glory, and forbears, is fo much laid up against the day of distress; and pity will always be his portion in adversity, who acted with gentleness in pro-Sperity.

THE great officer who forgoes the advantages he might take to himfelf, and renounces all prudential regards to his own person in danger, has so far the merit of a volunteer; and all his honours and glories are unenvied, for tharing the common fate with the fame frankness as they do who have no such endearing circumstances to part with. But if there were no fuch confiderations as the good effect which felf-denial has upon the sense of other men towards us, it is of all qualities the most desirable for the agreeable disposition in which it places our own minds. I cannot tell what better to fay of it, than that it is the very contrary of ambition; and that modesty al'ays all those passions and inquietudes to which that vice exposes us. He that is moderate in his wishes from reason and choice, and not resigned from sourness, di-

staste, or disappointment, doubles all the pleasures of The air, the feafon, a fun-shine day, or a fair prospect, are instances of happiness, and that which he enjoys in common with all the world, (by his exemption from the enchantments by which all the world are bewitched) are to him uncommon benefits and new acquifitions. Health is not eaten up with care, nor pleasure interrupted by envy. It is not to him of any confequence what this man is famed for, or for what the other is preferred. He knows there is in such a place an uninterrupted walk; he can meet in fuch a company an agreeable conversation. has no emulation, he is no man's rival, but every man's well-wisher; can look at a prosperous man, with a pleafure in reflecting that he hopes he is as happy as himfelf; and has his mind and his fortune (as far as prudence will allow) open to the unhappy and to the Aranger.

Luccerus has learning, wit, humour, eloquence, but no ambitious prospects to pursue with these advantages; therefore to the ordinary world he is perhaps thought to want spirit, but known among his friends to have a mind of the most consummate greatness. He wants no man's admiration, is in no need of pomp. His clothes please him, if they are fashionable and warm; his companions are agreeable, if they are civil and well-natured. There is with him no occasion for superfluity at meals, for jollity in company. in a word, for any thing extraordinary to administer delight to him. Want of prejudice and command of appetite are the companions which make his journey of life so easy, that he in all places meets with more wit, more good cheer, and more good humour, than is necessary to make him enjoy himself with pleasure and fatisfaction.

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No. 207. Saturday, October 27.

[By Mr Addison.]

Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona, atque illis multum diversa, remota
Erroris nebula—

Juv. Sat. 10. v. t.

Look round the habitable world, how few Know their own good, or, knowing it, pursue.

DRYDEN.

In my last Saturday's paper I laid down some thoughts upon devotion in general, and shall here shew what were the notions of the most refined heathens on this subject, as they are represented in Plato's dialogue upon prayer, entitled, Alcibiades the second, which doubtless gave occasion to Juvenal's tenth satire, and to the second satire of Persius; as the last of these authors has almost transcribed the preceeding dialogue, entitled Alcibiades the first, in his sourth satire.

THE speakers in this dialogue upon prayer, are Socrates and Alcibiades; and the substance of it (when drawn together out of the intricacies and digressions) as follows.

SOCRATES meeting his pupil Alcibiades, as he was going to his devotions, and observing his eyes to be fixed upon the earth with great seriousness and attention, tells him, that he had reason to be thoughtful on that occasion, since it was possible for a man to bring down evils upon himself by his own prayers, and that those things, which the gods send him in answer to his petitions, might turn to his destruction: this, says he, may not only happen when a man prays for what he knows is mischievous in its own nature,

as Oedipus implored the gods to fow diffension between kis fons; but when he prays for what he believes would be for his good, and against what he believes would be to his detriment. This the philosopher shews must necessarily happen among us, fince most men are blinded with ignorance, prejudice, or passion, which hinder them from feeing fuch things as are really beneficial to them. For an instance, he asks Alcibiades, Whether he would not be thoroughly pleafed and fatisfied, if that god, to whom he was going to address himself, should promise to make him the sovereign of the whole earth? Alcibiades answers, That he should doubtless look upon such a promise as the greatest fayour that could be bestowed upon him. Socrates then asks him, if after receiving this great favour, he would be contented to lose his life; or if he would receive it though he was fure he should make an ill use of it? To both which questions Alcibiades answers in the negative. Socrates then shews him, from the examples of others, how these might very probably be the effects of fuch a bleffing. He then adds, that other reputed pieces of good fortune, as that of having a fon, or procuring the highest post in a government, are subject to the like fatal confequences; which nevertheless, says he, men ardently defire, and would not fail to pray for, if they thought their prayers might be effectual for the obtaining of them.

HAVING established this great point, that all the most apparent blessings in this life are obnoxious to such dreadful consequences, and that no man knows what in its events would prove to him a blessing or a curse, he teaches Alcibiades after what manner he ought to pray.

In the first place he recommends to him, as the model of his devotions, a short prayer, which a Greek poet composed for the use of his friends, in the sollowing words: O Jupiter, give us those things which are good for us, whether they are such things as we

No. 207. pray for, or fuch things as we do not pray for and fremove from us those things which are huriful, though they are such things as we pray for.

In the second place, that his disciple may alk such things as are expedient for him, he shews him, that it is absolutely necessary to apply himself to the study of true wisdom, and to the knowledge of that which is his chief good, and the most suitable to the excellen-

cy of his nature.

In the third and last place, he informs him, that the best methods he could make use of to draw down bleffings upon himfelf, and to render his prayers acceptable, would be to live in a constant practice of his duty towards the gods, and towards men. Under this head he very much recommends a form of prayer the Lacedemonians made use of, in which they petition the gods, to give them all good things, fo long as they were virtuous. Under this head likewise he gives a very remarkable account of an oracle to the following purthe mean forth elarithete fielt bases not pofe.

When the Athenians, in the war with the Lacedemonians, received many defeats both by fea and land, they fent a meffage to the oracle of Jupiter Ammon, to alk the reason why they, who erected so many temples to the gods, and adorned them with fuch coffly offerings; why they who had instituted so many feftivals, and accompanied them with such pomps and ceremonies: in fhort, why they, who had flain fo many hecatombs at their altars, should be less successful than the Lacedemonians, who fell fo thort of them in all these particulars. To this, says he, the oracle made the following reply ; I am better pleased with the prayers of the Lacedemonians, than with all the oblations of the Greeks. As this prayer implied and encouraged virtue in those who made it; the philofopher proceeds to flew how the most vicious man might be devout fo far as victims could make him. but that his offerings were regarded by the gods as

bribes, and his petitions as blasphemies. He likewise quotes on this occasion two verses out of Homer, in which the poet says, That the scent of the Trojan sacrifices was carried up to heaven, by the winds; but that it was not acceptable to the gods, who were displeased with Priam and all his people.

THE conclusion of this dialogue is very remarkable. Socrates having deterred Alcibiades from the prayers and facrifice which he was going to offer, by fetting forth the above-mentioned difficulties of performing that duty as he ought, adds these words, ' We must therefore wait till fuch time as we may learn how we ought to behave ourselves towards the gods, and ' towards men.' But when will that time come, fays Alcibiades, and who is it that will instruct us? For I would fain fee this man, whoever he is. It is one, fays Scerates, who takes care of you; but as Homer tells us, that Minerva removed the mist from Diomedes his eyes, that he might plainly discover both gods and men; fo the darkness that hangs upon your mind must be removed before you are able to discern what is good and what is evil. Let him remove from my mind, fays Alcibiades, the darkness, and what else he pleases, I am determined to refuse nothing he shall order me, whoever he is, so that I may become the better man by it. The remaining part of this dialogue is very obscure: there is something in it that would make us think Socrates hinted at himfelf, when he fpoke of this divine teacher who was to come into the world, did not he own that he himself was, in this respect, as much at a loss, and in as great distress as the rest of mankind.

Some learned men look upon this conclusion as a prediction of our Saviour, or at least that Socrates, like the highpriest, prophesied unknowingly, and pointed at that Divine Teacher who was to come into the world some ages after him. However that may be, we find that this great philosopher saw, by the light

of reason, that it was suitable to the goodness of the divine nature, to send a person into the world, who should instruct mankind in the duties of religion, and,

in particular, teach them how to pray.

WHOEVER reads this abstract of Plato's discour's on prayer, will, I believe, naturally make this reflexion, That the great founder of our religion, as well by his own example, as in the form of prayer which he taught his disciples, did not only keep up to those rules which the light of nature had fuggested to this great philosopher, but instructed his disciples in the whole extent of this duty, as well as of all others. He directed them to the proper object of adoration, and taught them, according to the third rule above-mentioned, to apply themselves to him in their closets. without flew or oftentation, and to worship him in fpirit and in truth. As the Lacedemonians, in their form of prayer, implored the gods in general to give them all good things fo long as they were virtuous, we ask in particular, 'that our offences may be for-' given, as we forgive those of others.' If we look into the fecond rule which Socrates has prescribed, ramely, that we should apply ourselves to the knowledge of fuch things as are best for us, this too is explained at large in the doctrines of the gospel, where we are taught in feveral instances to regard those things as curfes which appear as bleffings in the eye of the world; and on the contrary, to esteem those things as blethings, which to the generality of mankind appear as curses. Thus, in the form which is prescribed to us, we only pray for that happiness which is our chief good, and the great end of our existence, when we petition the Supreme Being for the coming of his kingdom, being folicitous for no other temporal bleffing but our daily fuftenance. On the other fide, we pray against nothing but fin, and against evil in general, leaving it with omniscience to determine what is really fuch. If we look into the first of Socrates his rules of prayer, in which he recommends the above-mentioned form of the ancient poet, we find that form not only comprehended, but very much improved in the petition, wherein we pray to the Supreme Being that his will may be done: which is of the fame force with that form which our Saviour ufed, when he prayed against the most painful and most ignominious of deaths, nevertheless not my will, but thine be done. This comprehensive petition is the most humble, as well as the most prudent, that can be offered up from the creature to his Creator, as it supposes the Supreme Being wills nothing but what is for our good, and that he knows better than ourselves what is so. L



No. 208. Monday, October 29.

-Veniunt spectentur ut ipsa.
Ovid Ars Am. l. 1. v. 99.

To be themselves a spectacle, they come.

Who lament the depravity or poverty of taste the town is fallen into with relation to plays and public spectacles. A lady in particular observes, that there is such a levity in the minds of her own sex, that they seldom attend any thing but impertinences. It is indeed prodigious to observe how little notice is taken of the most exalted parts of the best tragedies in Shakespear; nay, it is not only visible that sensuality has devoured all greatness of soul, but the under-passion (as I may so call it) of a noble spirit, Pity, seems to be a stranger to the generality of an audience. The minds of men are indeed very differently disposed; and the reliefs from care and attention are of one fort in a great spirit, and of another in an ordinary one. The man

of a great heart and a ferious complexion, is more pleased with instances of generosity and pity, than the light and ludicrous fpirit can possibly be with the highest strains of mirth and laughter: it is therefore a melancholy prospect when we see a numerous assembly loft to all ferious entertainments, and fuch incideuts as should move one fort of concern, excite in them a quite contrary one. In the tragedy of Macbeth, the other night, when the lady who is conscious of the crime of murdering the king, feems utterly astonished at the news, and makes an exclamation at it: instead of the indignation which is natural to the oceasion, that expression is received with a loud laugh: they were as merry when a criminal was stabbed. It is certainly an occasion of rejoicing when the wicked are feized in their defigns; but I think, it is not fuch

a triumph as is exerted by laughter.

You may generally observe, that the appetites are fooner moved than the passions: a fly expression which alludes to bawdry, puts a whole row into a pleafing fmirk; when a good fentence that describes an inward fentiment of the foul, is received with the greatest coldness and indifference. A correspondent of mine. upon this fubject, has divided the female part of the audience, and accounts for their prepoffessions against this reasonable delight in the following manner. The prude, fay he, as fhe acts always in contradiction, fo she is gravely fullen at a comedy, and extravagantly gay at a tragedy. The coquette is fo much taken up with throwing her eyes around the audience, and confidering the effect of them, that the cannot be expected to obferve the actors but as they are her rivals, and take off the observation of the men from herself. Bosides these fpecies of women, there are the examples, or the first of the mode: these are to be supposed too well acquainted with what the actor was going to fay to be moved at it. After these, one might mention a certain flip. pant fet of females who are mimics, and are wonderfully diverted with the conduct of all the people around them, and are spectators only of the audience. But what is of all the most to be lumented, is the loss of a party whom it would be worth preserving in their right senses upon all occasions, and these are those whom we may indisferently call the innocent or the unaffected. You may sometimes see one of these sensibly touched with a well-wrought incident; but then she is immediately so impertinently observed by the men, and frowned at by some insensible superior of her own sex, that she is ashamed, and loses the enjoyment of the most laudable concern, pity. Thus the whole audience is asraid of letting fall a tear, and shun as a weakness the best and worthiest part of our sense.

SIR.

A S you are one that doth not only pretend to A reform, but effects it amongst people of any fense; makes me, who am one of the greatest of ' your admirers, give you this trouble, to defire you will fettle the method of us females knowing when one another is in town: for they have now got a trick of never fending to their acquaintance when they first come; and if one does not visit them within the week which they stay at home, it is a mortal quarrel. Now, dear Mr Spec, either command them to put it in the advertisement of your paper, which is generally read by our fex, or elfe order them to breathe their faucy footmen (who are good for nothing elfe) by fending them to tell all their acquaintance. If you think to print this, pray put it into a better file as to the spelling part. The town is now filling every day, and it cannot be deferred, because people take advantage of one another by this means, and break off acquaintance, and are rude : therefore pray put this in your paper as foon as youcan possibly, to prevent any future miscarriages of

this nature. I am, as I ever fhall be, and all the

Dear SPEC,

Your most obedient humble fervant, MARY MEANWELL.

PRAY fettle what is to be a proper notification of a person's being in town, and how that differs ac-· cording to people's quality.

Mr Spectator, Odober the 20th.

HAVE been out of town, fo did not meet with your paper dated September the 28th, wherein you, to my heart's defire, expose that cursed vice of enfnaring poor young girls, and drawing them from their friends. I affure you without flattery, it has faved a prentice of mine from ruin; and in token of gratitude, as well as for the benefit of my family, I have put it in a frame and glass, and hung it behind my counter. I shall take care to make my young ones read it every morning, to fortify them against fuch pernicious rascals. I know not whether what you write was matter of fact, or your own invention; but this I will take my oath on, the first part is fo exactly like what happened to my prentice, that had I read your paper then, I should have taken your method to have fecured the villain. Go on and profper.

Your most obliged humble fervant.

Mr SPECTATOR.

X 71 THOUT rallery, I defire you to infert this, word for word in your next, as you value a

· lover's prayers. You fee it is an hue and cry after a

fray heart, (with the marks and blemishes underwritten) which whoever thall bring to you, shall re-

ceive fatisfaction. Let me beg of you not to fail, as

· you remember that passion you had for her to whom

you lately ended a paper.

Noble, generous, great and good,
But never to be understood:
Fickle as the wind, still changing,
After every female ranging,
Fanting, trembling, sighing, dying,
But addicted much to lying:
When the Syren songs repeats,
Equal measures still it beats;
Whoe'er stall wear ie, it will smart her,
And whoe'er takes it, takes a Tartar.

No. 209. Tuesday, October 30.

[By Mr ADDISON.]

Turminds adi propi arng dnigerat "
"Koddis äpperer, adi biyeer nauns.

SIMONIDES.

Of earthly goods, the best is a good wife; A bad, the bitterest curse of human life.

THERE are no authors I am more pleased with, than those who shew human nature in a variety of views, and describe the several ages of the world in their different manners. A reader cannot be more rationally entertained, than by comparing the virtues and vices of his own times with those which prevailed in the times of his foresathers; and drawing a parallel in his mind between his own private character, and that of other persons, whether of his own age, or of the ages that went before him. The contemplation of mankind under these changeable colours, is apt to shame us out of any particular vice, or animate us to

any particular virtue; to make us pleased or displéased with ourselves in the most proper points, to clear our minds of prejudice and prepossession, and rectify that narrowness of temper which inclines us to think amis of those who differ from ourselves.

of the world, we discover human nature in her simplicity: and the more we come downward towards our own times, may observe her hiding herself in artifices and refinements, polished insensibly out of her original plainness, and at length entirely lost under form and ceremony, and (what we call) good-breeding. Read-the accounts of men and women as they are given us by the most ancient writers, both sacred and profane, and you would think you were reading the history of another species.

Among the writers of antiquity, there are none who instruct us more openly in the manners of their respective times in which they lived, than those who have employed themselves in satire, under what dress soever it may appear; as there are no other authors whose province it is to enter so directly into the ways of men, and set their miscarriages in so strong a light.

Simonibes, a poet famous in his generation, is, Is think, author of the oldest fatire that is now extant; and as some say, of the first that was ever written. This poet slourished about sour hundred years after the siege of Troy; and shews, by his way of writing, the simplicity, or rather coarseness, of the age in which he lived. I have taken notice, in my hundred and sixty-first speculation, that the rule of observing what the French call the Bienseance, in an allusion, has been sound out of later years; and that the ancients, provided there was a likeness in their similitudes, did not much trouble themselves about the decency of the comparison. The satire or lambics of Simonides, with which I shall entertain my readers in the present paper, are a remarkable instance of what I formerly ad-

vanced. The subject of this fatire is woman. He defcribes the fex in their feveral characters, which he derives to them from a fanciful supposition raised upon the doctrine of pre-existence. He tells us, that the gods formed the fouls of women out of those feeds and principles which compose several kinds of animals and e-Iements; and that their good or bad dispositions arise in them according as such and such seeds and principles predominate in their constitutions. I have tranflated the author very faithfully, and if not word for word (which our language could not bear) at leaft fo as to comprehend every one of his fentiments, without adding any thing of my own. I have already apologized for this author's want of delicacy, and must further premise, that the following satire affects only some of the lower part of the fex, and not those who have been refined by a polite education, which was not fo common in the age of the poet.

In the beginning God made the fouls of womankind out of different materials, and in a separate state

from their bodies.'

'THE fouls of one kind of women were formed out of those ingredients which compose a swine. A wo-

man of this make is a flut in her house and a glut-

ton at her table. She is uncleanly in her perfon, a

· flattern in her dress, and her family is no better than

a dunghill.

A SECOND fort of female foul was formed out of the same materials that enter into the composition

of a fox. Such an one is what we call a notable dif-

cerning woman, who has an infight into every thing,

whether it be good or bad. In this species of females

there are fome virtuous and fome vicious." 100 hand

A THIRD kind of women were made up of canine particles. These are what we commonly call Scolds.

who imitate the animals out of which they were taken,

that are always bufy and barking, that fnarl at eve-

ry one who comes in their way, and live in perpetual

' clamour.'
'THE fourth kind of women were made out of the

earth. These are your suggards, who pass away

their time in indolence and ignorance, hover over

the fire a whole winter, and apply themselves with.

alacrity to no kind of business but eating.'

THE fifth species of semales were made out of the sea. These are women of variable uneven tempers,

' fometimes all storm and tempest, sometimes all calm and sun-shine. The stranger who sees one of these

in her finiles and finoothness, would cry her up for

a miracle of good-humour; but on a fudden her

· looks and her words are changed, she is nothing but

fury and outrage, noise and hurricane.'

THE fixth species were made up of the ingredients which compose an ass, or a beast of burden. These are naturally exceeding slothful, but, upon the hus-

band's exerting his authority, will live upon hard

fare, and do every thing to pleafe him. They are

however far from being averse to venereal pleasure,

and feldom refuse a male companion.

THE cat furnished materials for a seventh species of women, who are of a melancholy, froward, unamiable nature, and so repugnant to the offers of love, that they fly in the face of their husband when he approaches them with conjugal endearments. This

fpecies of women are likewife subject to little thefts.

' cheats, and pilferings.'

The mare with a flowing mane, which was never broke to any fervile toil and labour, composed an eighth species of women. These are they who have little regard for their husbands, who pass away their time in dressing, bathing, and perfuming; who throw their hair into the nicest curls, and trick it up with the fairest flowers and garlands. A woman of this species is a very pretty thing for a stranger to look upon, but very detrimental to the owner, unless it

be a king or prince who takes a fancy to fueli a toy.

THE ninth species of semales were taken out of the ape. These are such as are both ugly and ill-na-

tured, who have nothing beautiful in themselves,

and endeavour to detract from, or ridicule every

thing which appears fo in others."

THE tenth and last species of women were made out of the bee; and happy is the man who gets such an one for his wife. She is altogether faultless and unblameable; her family flourishes and improves by her good management. She loves her husband, and is beloved by him, she brings him a race of beautiful and virtuous children. She distinguishes herself among her fex. She is surrounded with graces. She never sits among the loose tribe of women, nor passes away her time with them in wanton discourses. She is full of virtue and prudence, and is the best wife that Jupiter can bestow on man.

I SHABL conclude these lambicks with the motto of this paper, which is a fragment of the same author: A man cannot possess any thing that is better than a good woman, nor any thing that is worse than a bad one.

As the poet has shewn a great penetration in thisdivertity of female characters, he has avoided the fault which Invenal and Monfieur Boileau are guilty of, the former in his fixth, and the other in his last fatire, where they have endeavoured to expose the fex in general, without doing justice to the valuable part of it. Such levelling fatires are of no use to the world, and for this reason I have often wondered how the French author above-mentioned, who was a man of exquisite: judgment, and a lover of virtue, could think human nature a proper subject for fatire in another of his celebrated pieces, which is called The fatire upon man; What vice or frailty can a discourse correct which cenfures the whole species alike, and endeavours to shew by some superficial strokes of wit, that brutes are the most excellent creatures of the two? A fatire should

expose nothing but what is corrigible, and make a due discrimination between those who are, and those who are not the proper objects of it.



No, 210. Wednesday, October 31.

[By Mr Hughes.]

Nescro quomodo inhæret in mentibus quasi seculorum quoddam augurium suturorum; idque in maximis ingentis altissimisque animis et existit maxime et apparet sacillime.

Cic. Tusc. quæst.

There is I know not how, in the minds of men, a certain prefage, as it were, of a future existence; and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls.

To. the SPECTATOR.

an 9. I'R; managers was also as a most as

- AM fully perfuaded that one of the best springs of generous and worthy actions, is the having generous and worthy thoughts of ourselves. Whoever has a mean opinion of the dignity of his nature, will act in no higher a rank than he has allotted himfelf in his own estimation. If he considers his being as circumscribed by the uncertain term of a few years, his designs will be contracted into the same narrow span he imagines is to bound his existence. How can he exalt his thoughts to any thing great and noble, who only believes that, after a short turn on the stage of this world, he is to sink into oblivion, and
- to lose his consciousness for ever?

 For this reason I am of opinion, that so useful and elevated a contemplation as that of the Soul's immortality cannot be resumed too often. There is not a more improving exercise to the human mind.

leges and endowments; nor a more effectual means to awaken in us an ambition raised above low objects.

and little pursuits, than to value ourselves as heirs. of eternity.

' IT is a very great fatisfaction to confider the best and wifelt of mankind in all nations and ages, affert-

ing, as with one voice, this their birth-right, and to

find it ratified by an express revelation. At the same

time, if we turn our thoughts inward upon ourselves, we may meet with a kind of fecret fenfe concurring with the proofs of our own immortality.

You have, in my opinion, raifed a good prefumptive argument from the increasing appetite the mind

has to knowledge, and to the extending its own fa-

culties, which cannot be accomplished, as the more

restrained perfection of lower creatures may, in the · limits of a short life. I think another probable con-

' jecture may be raifed from our appetite to duration

itself, and from a reflexion on our progress through the feveral stages of it: We are complaining, as you

observe in a former speculation, of the shortness of

· life, and yet are perpetually burrying over the farts

of it, to arrive at certain little fettlements, ar imagi-

nary points of rest, which are dispersed up and down

in it.

Now let us confider what happens to us when we arrive at these imaginary points of reft. Do we stop our motion, and fit down fatisfied in the fettlement we have gained? or, are we not removing the boundary, and marking out new points of rest, to which we prefs forward with the like eagerness, and which cease to be such as fast as we attain them? Our case is like that of a traveller upon the Alps, who should fancy that the top of the next hill must end his journey, because it terminates his prospect; but he no 6 Cooner arrives at it, than he fees new ground and o-

ther hills beyond it, and continues to travel on as

· before.

THIS is fo plainly every man's condition in life, that there is no one who has observed any thing, but · may observe, that as fast as his time wears away, his appetite to fomething future remains. The use therefore I would make of it is this, That fince nature, (as forme love to express it) does nothing in vain, or, to fpeak properly, fince the author of our being has planted no wandering passion in it, no defire which has not its object, futurity is the proper obe ject of the passion so constantly exercised about it : and this reftlefness in the present, this affigning ourfelves over to farther stages of duration, this succesfive grasping at somewhat still to come, appears to me (whatever it may to others) as a kind of inftinct or natural symptom which the mind of man has of · its own immortality.

'I TAKE it at the same time for granted, that the immortality of the foul is fufficiently established by other arguments: and if fo, this appetite, which otherwise would be very unaccountable and abfurd. feems very reasonable, and adds strength to the conclusion. But I am amazed when I consider there are creatures capable of thought, who, in spite of every argument, can form to themselves a fullen fatisfaction in thinking otherwife. There is fomething fo pitifully mean in the inverted ambition of that man who can hope for annihilation, and pleafe himfelf to think that his whole fabric shall one day crumble into dust, and mix with the mass of inanimate beings, that it equally deferves our admiration and pity. The mystery of fuch men's unbelief is not hard to be penetrated; and indeed amounts to nothing more than a fordid hope that they shall not be · immortal, because they dare not be so.

This brings me back to my first observation, and gives me occasion to say further. That as worthy actions spring from worthy thoughts, so worthy thoughts are likewise the consequence of worthy ac-

No. 210 284 tions: But the wretch who has degraded himfelf.

below the character of immortality, is very willing to refign his pretentions to it, and to substitute in its-

room a dark negative happiness in the extinction of

his being.

THE admirable Shakespear has given us a strong image of the unsupported condition of such a person in his last minutes, in the fecond part of King Henry the Sixth, where cardinal Beaufort, who had been concerned in the murder of the good duke Humpherey, is represented on his death-bed. After some. fhort confused speeches which shew an imagination disturbed with guilt, just as he was expiring, King · Henry flanding by him full of compassion, fays,

Lord Cardinal! if thou think ft on heaven's blifs. Hold up thy hand, make fignal of that hope! He dies, and makes no fign !-

THE despair which is here shewn, without a word or action on the part of the dying person, is beyond what could be painted by the most forcible expression ons whatever.

I SHABL not purfue this thought further, but only add. That as annihilation is not to be had with a wish, so it is the most abject thing in the world to wish it. What are honour, fame, wealth or powers when compared with the generous expectation of a being without end; and a happiness adequate to that. being?

I SHALL trouble you no further; but with a certain gravity, which there thoughts have given mea-I reflect upon some things people say of you, (as they will of all men who difting with themfolves) which It hope are not true; and with you as good a man as you are an author.

I am. SIR.



No. 211. Thursday, November 1.

[By Mr ADDISON.]

Fiftis meminerit nes jocarifabulis. PRED. l. 1. prol.

Let it be remembered that we sport in fabled flories.

HAVING lately translated the fragment of an old I poet which describes woman kind under several characters, and supposes them to have drawn their different manners and dispositions from those animals and elements out of which he tells us they were compounded; I had some thoughts of giving the fex their revenge, by laying together in another paper the many vicious characters which prevail in the male world. and shewing the different ingredients that go to the making up of fuch different humours and constitutions. Horace has a thought which is fomething akin to this, when, in order to excuse himself to his mistress, for an invective which he had written against her, and to account for that unreasonable fury with which the heart of man is often transported, he tells us, that when Prometheus made his man of clay, in the kneading up of the heart, he feasoned it with some furious particles of the lion. But upon turning this plan to and fro in my thoughts, I observed so many unaccountable humours in man, that I did not know out of what animals to fetch them. Male fouls are diverlified with fo many characters, that the world has not variety of materials fufficient to furnish out their different tempers and inclinations. The creation, with all its animals and elements, would not be large enough to supply their feyeral extravagancies.

INSTEAD therefore of purfuing the thought of Simonides, I shall observe, that as he has exposed the vicious part of women from the doctrine of pre-existence, fome of the ancient philosophers have, in a manner, fatirized the vicious part of the human species in general, from a notion of the foul's post existence, if I may fo call it; and that, as Simonides describes brutes entering into the composition of women, others have represented human souls as entering into brutes. This is commonly termed the doctrine of transmigration, which supposes that human fouls, upon their leaving the body, become the fouls of fuch kinds of brutes as they most refemble in their manners: or to give an account of it, as Mr Dryden has described it in his translation of Pythagoras his speech in the fifteenth book of Ovid, where that philosopher disfuades his hearers from eating fleth :

Thus all things are but alter'd, nothing dies,
And here and there th' unbody'd spirit slies:
By time, or force, or sickness disposses'd,
And lodges where it lights, in bird or beast,
Or hunts without till ready limbs it find,
And actuates those according to their kind:
From tenement to tenement is tos'd:
The soul is still the same, the sigure only lost.
Then let not piety be put to slight,
To please the taste of glutton-appetite;
But suffer inmate souls secure to dwell,
Lest from their seats your parents you expel;
With rabid hunger feed upon your kind,
Or from a beast dislodge a brother's mind.

PLATO, in the vision of Erus the Armenian, which I may possibly make the subject of a suture speculation, records some beautiful transmigrations; as that the soul of Orpheus, who was musical, melancholy, and a woman-hater, entered into a swan; the soul of Ajaz,

which was all wrath and herceness, into a lion; the foul of Agamemnon, that was rapacious and imperial, into an eagle; and the foul of Thersites, who was a mimic and a buffoon, into a monkey

MR CONGREVE, in a prologue to one of his comedies, has touched upon this doftrine with great humour.

Thus Aristotle's foul of old that was,

May now be dama'd to animate an ass;

Or in this very house, for ought we know,

Is doing painful penance in some beau.

I SHALL fill up this paper with fome letters which my last Tuesday's speculation has produced. My following correspondents will shew, what I there observed, that the speculation of that day affects only the lower part of the sex.

From my house in the Strand, Oflober 30, 1711.

Mr SPECTATOR,

TPon reading your Tuesday's paper, I find by feveral fymptoms in my conftitution, that I am a Bee. My shop, or, if you please to call it so, my cell, is in that great hive of females which goes by the name of the New-Exchange; where I am dai-· ly employed in gathering together a little flock of gain from the finest flowers about the town, I mean the ladies and the beaus. I have a numerous fwarm of children, to whom I give the best education I am able: but, Sir, it is my misfortune to be married to a drone, who lives upon what I get, without bringing any thing into the common flock. Now, Sir, as on the one hand i take care not to behave myfelf to wards him like a wasp, so likewise I would not have him look upon me as an humble-bee; for which reafon I do all I can to put him upon laying up provifions for a bad day, and frequently represent to him the fatal effects his floth and negligence may bring

join with me in your good advice upon this occasion.

and you will for ever oblige

Your bumble fervant,

secretarial leading of the older many a long Madissa.

I Am joined in wedlock for my fins to one of those fillies who are described in the old poet with that hard name you gave us the other day. She has a flowing mane, and a skin as soft as silk: but, Sir, she passes half her life at her glass, and almost ruins me in ribbons. For my own part, I am a plain handicrast man, and in danger of breaking by her laziness and expensiveness. Pray, master, tell me in your next paper, whether I may not expect of her so much drudgery as to take care of her samily, and to curry her hide in case of refusal.

Your loving friend,

BARNABY BRITTLE.

Mr Spectator, Cheapfide, October 30.

1 Am mightily pleased with the humour of the cat, be so kind as to enlarge upon that subject.

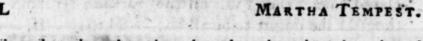
Yours till death,

le ton still a man not gained les lan Henpeck.

P.S. 'You must know I am married to a Grimalkin.'

Wapping, Odlober 31, 1711.

Let under your Spectator of Tuesday last came into our family, my husband is pleased to call me his Oceana, because the foolish old poet that you have translated says, that the souls of some women are made of sea water. This, it seems, has encous raged my fauce-box to be witty upon me. When I am angry, he cries, Pr'ythee, my dear, be calm; when I chide one of my servants, Pr'ythee, child, do not bluster. He had the impudence about an hour





No 212. Friday, November 2.

Colla jugo, liber, liber sum, dic age—

Hon. Sat. 7.1. 2. v. 92.

-Loose thy neck from this ignoble chain, And boldly say thou'rt free. CREECH.

Mr SPECTATOR,

NEVER look upon my dear wife, but I think of the happiness Sir Roger DE Coverley enjoys,

in having such a friend as you to expose in proper colours the cruelty and perverseness of his mistress.

I have very often wished you visited in our family.

and were acquainted with my spoule; she would af-

ford you for some months at least matter enough for

one Spectator a week. Since we are not fo happy as to be of your acquaintance, give me leave to reprefent to you our present circumstances as well as I can in writing. You are to know then that I am not of a very different constitution from Nathaniel Henrooft. whom you have lately recorded in your speculations; and have a wife who makes a more tyrannical use of the knowledge of my eafy temper than that lady ever pretended to. We had not been a month mare ried, when the found in me a certain pain to give of-' fence, and an indolence that made me bear little inconveniencies rather than difpute about them. From this observation it soon came to that pass, that if I offered to go abroad, the would get between me and the door, kifs me, and fay the could not part with me; and then down again I fat; In a day or two after this first pleafant step towards confining me, the declared to me, that I was all the world to her, and she thought the ought to be all the world to me. If, faid ' she, my dear loves me as much as I love him, he will never be fired of my company. This declaration was followed by my being denied to all my acquaintance; and it very foon came to that pais, that, to give an answer at the door, before my face, the fervants would ask her whether I was within or not; and the would answer, No, with great fondness, and tell me I was a good dear. I will not enumerate ' more little circumstances to give you a livelier sense of my condition; but tell you in general, that from ' fuch steps as these at first, I now live the life of a pri-' foner of state: my letters are opened, and I have not ' the use of a pen, ink, and paper, but in her presence. I never go abroad, except the fometimes takes me with her in her coach to take the air, if it may be called fo, when we drive, as we generally do, with the glaffes up. I have overheard my fervants lament my condition, but they dare not bring me mellages without her knowledge, because they doubt my re-

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folution to fland by them. In the midft of this infipid way of life, an old acquaintance of mine, Tom Meggot, who is a favourite with her, and allowed to visit me in her company, because he sings prettily, has roused me to rebel, and conveyed his intelligence to me in the following manner. My wife is a great pretender to music, and very ignorant of it; but far gone in the Italian tafte. Tom goes to Armstrong, the famous fine writer of music, and desires him to ' put this sentence of Tully in the scale of an Italian ' air, and write it out for my spouse from him. An 'ille mihi liber cui mulier imperat? Cui leges impo-' nit, prescribit, jubet, vetat, quod videtur? Qui nibil ' imperanti negare, nihil recufare audet? Poscit? ' dandum eft. Vocat? veniendum. Ejicit? abeun-Minitatur extimiscendum. Does he live · like a gentleman who is commanded by a woman? He to whom she gives law, grants and denies what " she pleases? who can neither deny her any thing she alks, or refuse to do any thing she commands.

'To be short, my wife was extremely pleased with it: faid the Italian was the only language for mufic: and admired how wonderfully tender the fentiment was, and how pretty the accent is of that language, with the rest that is said by rote on that occasion. " Mr Meggot is fent for to fing this air, which he performs with mighty applause; and my wife is in exta-' fy on the occasion, and glad to find, by my being fo much pleafed, that I was at last come into the notion of the Italian; for, faid the, it grows upon one. ' when one once comes to know a little of the language; ' and pray, Mr Meggot, fing again those notes, Nibil ' imperanti negare, nibil recufare. You may believe I was not a little delighted with my friend Tom's expedient to alarm me, and in obedience to his fum-'mons, I give all this ftory thus at large; and I am refolved, when this appears in the Spectator, to declare for myfelf. The manner of the infurrection I

begins to command or expostulate, you shall in my * next to you receive a full account of her refistance

and fubmiffion; for fubmit the dear thing must to,

SIR.

Your most obedient humble servant, ANTHONY FREEMAN.

* P. S. I HOPE I need not tell you that I defire this. may be in your very next.



No. 213. Saturday, November 3.

[By Mr Addison.]

-Mens fibi confcia recti. VIRG. An. 1. v. 608. A good intention.

T is the great art and secret of Christianity, if I may use that phrase, to manage our actions to the best advantage, and direct them in fuch a manner, that every thing we do may turn to account at that great day, when every thing we have done will be fet before us. *

In order to give this confideration its full weight,

we may cast all our actions under the division of such as are in themselves either good, evil, or indifferent. If we divide our intentions after the same manner, and consider them with regard to our actions, we may discover that great art and fecret of religion which I have here mentioned.

A good intention joined to a good action, gives it its proper force and efficacy; joined to an evil action, extenuates its malignity, and in some cases may take it wholly away; and joined to an indifferent action turns it to a virtue, and makes it meritorious as far as human actions can be fo.

In the next place, to confider in the fame manner the influence of an evil intention upon our actions. An evil intention perverts the best of actions, and makes them in reality what the fathers, with a witty kind of zeal, have termed the virtues of the heathen world, fo many fining fins. It destroys the innocence of an indifferent action, and gives an evil action all possible blackness and horror, or, in the emphatical language of facred writ, makes fin exceeding finful.

IF, in the last place, we consider the nature of an indifferent intention, we shall find that it destroys the merit of a good action: abates, but never takes away. the malignity of an evil action: and leaves an indifferent action in its natural state of indifference.

Ir is therefore of unspeakable advantage to possess our minds with an habitual good intention, and to aim all our thoughts, words and actions, at some laudable end, whether it be the glory of our Maker, the good of mankind, or the benefit of our own fouls.

THIS is a fort of thrift or good-husbandry in moral life, which does not throw away any fingle action, but makes every one go as far as it can. It multiplies the means of falvation, increases the number of our virtues, and diminishes that of our vices.

THERE is something very devout, though not folid, in Acc fla's answer to Limborch, who objects to him

It

the multiplicity of ceremonies in the Jewish religion, as washings, dressings, meats, purgations, and the like. The reply which the Jew makes upon this occasion, is, to the best of my remembrance, as follows; There are not duties enough (says he) in the effential

parts of the law for a zealous and active obedience.

Time, place, and person are requisite, before you have an opportunity of putting a moral virtue into

practice. We have therefore, fays he, enlarged the

fphere of our duty, and made many things, which

are in themselves indifferent, a part of our religion,

that we may have more occasions of shewing our love

to God, and in all the circumstances of life be doing

fomething to pleafe him.'

Monsieur St Evremond has endeavoured to palliate the superstition of the Roman-catholic religion with the same kind of apology, where he pretends to consider the different spirit of the Papists and Calvinists as to the great points wherein they disagree. He tells us, that the former are actuated by love, and the other by fear; and that in their expressions of duty and devotion towards the Supreme Being, the former seem particularly careful to do every thing which may possibly please him, and the other to abstain from every thing that may displease him.

But notwithstanding this plausible reason with which both the Jew and the Roman-catholic would excuse their respective superstitions, it is certain there is something in them very pernicious to mankind, and destructive to religion; because the injunction of superfluous ceremonies makes such actions duties, as were before indifferent, and by that means renders religion more burdensom and difficult than it is in its own nature, betrays many into sins of omission which they could not otherwise be guity of, and fixes the minds of the wulgar to the shadowy unessential points, instead of the more weighty and more important inatters of the list.

No. 213. THIS zealous and active obedience however takes place in the great point we are recommending; for if, instead of prescribing to ourselves indifferent actions as duties, we apply a good intention to all our most indifferent actions, we make our very existence one continued act of obedience, we turn our diversions and amusements to our eternal advantage, and are pleafing him (whom we are made to please) in all the circumstances and occurrences of life.

IT is this excellent frame of mind, this holy officiousness (if I may be allowed to call it such) which is recommended to us by the apostle in that uncommon precept, wherein he directs us to propose to ourselves the glory of our Creator in all our most indifferent actions, whether we edt or drink, or what foever we do.

A PERSON therefore who is policifed with fuch an habitual good intention, as that which 'I have been here speaking of, enters upon no singular circumstance of life, without confidering it as well-pleafing to the great Author of his being, conformable to the dictates of reason, suitable to human nature in general, or to that particular station in which providence has placed him. He lives in a perpetual fense of the divine prefence, regards himself as acting, in the whole course of his existence, under the observation and inspection of that Being, who is privy to all his motions, and all his thoughts, who knows his down-fitting and his uprifing, who is about his path, and about his bed, and spieth out all his ways. In a word, he remembers that the eye of his judge is always upon him, and in every action he reflects that he is doing what is commanded or allowed by him who will hereafter either reward or punish it. This was the character of those holy men of old, who in that beautiful phrase of scripture, are faid to have walked with God.

WHEN I employ myself upon a paper of morality, I generally confider how I may recommend the particular virtue which I treat of, by the precepts or ex-

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amples of the antient heathens; by that means, if poffible, to shame those who have greater advantages of knowing their duty, and therefore greater obligations to perform it in a better course of life: besides that many among us are unreasonably disposed to give a fairer hearing to a Pagan philosopher, than to a Chri-

flian writer.

I SHALL therefore produce an instance of this excellent frame of mind in a speech of Socrates, which is quoted by Erafmus. This great philosopher on the day of his execution, a little before the draught of poifon was brought to him, entertaining his friends with a discourse on the immortality of the soul, has these words: Whether or no God will approve of my actions, I know not; but this I am fure of, that I have at all times made it my endeavour to please him, and I have a good hope that this my endeavour will be accepted by him. We find in these words of that great man, the habitual good intention which I would here inculcate, and with which that divine philosopher always acted. I shall only add, that Erasmus who was an unbigotted Roman-catholic, was fo much transported with this paffage of Socrates, that he could scarce forbear looking upon him as a faint, and defiring him to pray for him; or as that ingenious and learned writer has expressed himself in a much more lively manner; When I reflect on fuch a speech pronounced by such a perfon, I can fcarce forbear crying out, Sancte Socrates, ora pro nobis: O holy Socrates, pray for us. house has higher base two his world

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Monday, November 5. No. 214.

Perierunt tempora longi Juv. Sat. 3. v. 124. Servitii-

A long dependance in an hour is loft. DRYDEN.

I DID some time ago lay before the world the unwho fuffer by want of punctuality in the dealings of persons above them; but there is a set of men who are much more the objects of compassion than even those, and these are the dependents of great men, whom they are pleased to take under their protection as fuch as are to share in their friendship and favour. These indeed, as well from the homage that is accepted from them, as the hopes which are given to them, are become a fort of creditors; and these debts, being debts of honour, ought, according to the accustomed maxim, to be first discharged.

WHEN I speak of dependents, I would not be understood to mean those who are worthless in themfelves, or who, without any call, will press into the company of their betters. Nor, when I speak of patrons, do I mean those who either have it not in their power, or have no obligation to affift their friends; but I speak of such leagues where there is power and obligation on the one part, and merit and expectation on

the other.

THE division of patron and client, may, I believe, include a third of our nation; the want of merit and real worth in the client, will Arike out about ninety nine in a hundred of these; and the want of ability in patrons, as many of that kind. But however, I must beg leave to fay, that he who will take up another's time and fortune in his fervice, though he has

no profpect of rewarding his merit towards him, is as unjust in his dealings, as he who takes up goods of a tradefman without intention or ability to pay him. Of the few of the class which I think fit to confider, there are not two in ten who fucceed, infomuch that I know a man of good fense, who put his fon to a blacksmith, though an offer was made him of his being received as a page to a man of quality. There are not more cripples. come out of the wars than there are from these great fervices; fome through discontent lose their speech, fome their memories, others their fenfes or their lives; and I feldom fee a man thoroughly discontented, but I conclude he has had the favour of fome great man, I have known of fuch as have been for twenty years together within a month of a good employment, but never arrived at the happiness of being possessed of ar ny thing.

THERE is nothing more ordinary, than that a manwho has got into a confiderable flation, shall immediately alter his manner of treating all his friends, and from that moment he is to deal with you as if he were your fate. You are no longer to be confulted, even in matters which concern yourfelf; but your patron is of a species above you, and a free communication with you is not to be expected. This, perhaps, may be your condition all the while he bears office, and when that is at an end, you are as intimate as ever you were, and he will take it very ill if you keep the distance he preferibed you towards him in his grandeur. One would think this should be a behaviour a man could fall into. with the worst grace imaginable; but they who know the world have feen it more than once. I have often, with fecret pity, heard the fame man, who has professed his abhorrence against all passive behaviour, lose minutes, hours, days, and years in a fruitless attendance on one who had no inclination to befriend. him. It is very much to be regarded, that the great have one particular privilege above the rest of the world, of being flow in receiving impressions of kindness, and quick in taking offence. The elevation above the rest of mankind, except in very great minds, makes men fo giddy, that they do not fee after the fame manner they did before : thus they despife their old friends, and strive to extend their interest to new pretenders. By this means it often happens, that when you come to know how you lost fuch an employment, you will find the man who got it never dreamed of it; but, ferfooth, he was to be furprifed into it, or perhaps solicited to receive it. Upon such occasions as these a man may perhaps grow out of homour; if you are fo, all mankind will fall in with the patron, and you are an humorist and untrastable if you are capable of being four at a disappointment; but it is the same thing whether you do or do not refent illufage, you will be used after the same manner; as some good mothers will be fure to whip their children till they cry, and then whip them for crying.

THERE are but two ways of doing any thing with great people, and those are by making yourself either considerable or agreeable; the former is not to be attained but by finding a way to live without them, or concealing that you want them; the latter is only by falling into their taste and pleasures: this is of all the employments in the world the most service, except it happens to be of your own natural humour. For to be agreeable to another, especially if he be above you, is not to be possessed of such qualities and accomplishments as should render you agreeable in yourself, but such as make you agreeable in respect to him. An imitation of his faults, or a compliance, if not subservience to his vices, must be the measures of your condust.

WHEN it comes to that, the unnatural state a manlives in, when his patron pleases, is ended; and his guilt and complaisance are objected to him, though the man who rejects him for his vices was not only hispartner but seducer. Thus the client (like a young woman who has given up the innocence which made her charming) has not only lost his time, but also the virtue which could render him capable of resenting the injury which is done him.

It would be endless to recount the tricks of turning you off from themselves to persons who have less power to serve you, the art of being sorry for such an unaccountable accident in your behaviour, that such a one (who, perhaps, has never heard of you) opposes your advancement; and if you have any thing more than ordinary in you, you are flattered with a whisper, that it is no wonder people are so slow in doing for a man of your talents, and the like.

AFTER all this treatment, I must still add the pleafantest insolence of all, which I have once or twice seen; to wit, that when a filly rogue has thrown away one part in three of his life in unprofitable attendance, it is taken wonderfully ill that he withdraws, and is resolved to employ the rest for himself.

When we consider these things, and restect upon so many honest natures (which one, who makes observation of what passes, may have seen) that have miscarried by such sort of applications, it is too melancholy a scene to dwell upon; therefore I shall take another opportunity to discourse of good patrons, and distinguish such as have done their duty to those who have depended upon them, and were not able to act without their savour. Worthy patrons are like Plato's guardian angels, who are always doing good to their wards; but negligent patrons are like Epicurus's gods, that lie lolling on the clouds, and, instead of blessings, pour down storms and tempests on the heads of those that are offering incense to them.



No 215. Tuesday, November 6.

[By Mr Addison.]

Ingenuas didicisse sideliter artes

Emollit mores, nec finit esse feros.

Ovid. Ep. 9. 1. 2 de ponto, v. 47.

Ingenuous arts, where they an entrance find, Soften the manners, and subdue the mind.

Tonsider an human foul without education here
marble in the quarry, which shews none of its inherent beauties, till the skill of the polisher setches out
the colours, makes the surface shine, and discovers every ornamental cloud, spot and vein that runs through
the body of it. Education, after the same manner,
when it works upon a noble mind, draws out to view
every latent virtue and persection, which without such
helps are never able to make their appearance.

Ir my reader will give me leave to change the allufion fo foon upon him, I shall make use of the same instance to illustrate the force of education, which Ariftotle has brought to explain his doctrine of substantial form; when he tells us that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to an human foul. The philosopher, the faint, or the hero, the wife, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have dis-interred, and have brought to light. I am therefore much delighted with reading the accounts of favage nations, and with contemplating those virtues which are wild and uncultivated; to see courage exerting itself in fierceness, refolution in obstinacy, wisdom in cunning, patience in.

fullenness and despair.

MEN's passions operate varieusly, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason. When one hears of negroes, who, upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it frequently happens in our American. plantations, who can forbear admiring their fidelity. tho' it expresses itself in so dreadful a manner? What might not that favage greatness of foul which appears in these poor wretches on many occasions, be raised to. were it rightly cultivated? And what colour of excuse can there be for the contempt with which we treat this part of our species? that we should not put them upon the common foot of humanity, that we should only fet an infignificant fine upon the man who murders them; nay, that we should, as much as in us. lies, cut them off from the prospects of happiness in another world as well as in this, and deny them that: which we look upon as the proper means for attaining it?

SINCE I am engaged on this subject, I cannot forbear mentioning a story which I have lately heard, and which is so well attested, that I have no manner of reason to suspect the truth of it. I may call it a kind of wild tragedy that passed about twelve years ago at St Christophers, one of our British leeward islands. The negroes, who were the persons concerned in it, were all of them the flaves of a gentleman who is now

in England.

This gentleman among his negroes had a young woman, who was looked upon as a most extraordinary beauty by those of her own complexion. He had at the fame time two young fellows who were likewife negroes and flaves, remarkable for the comeliness of their persons, and for the friendiship which they bore to

one another. It unfortunately happened that both of them fell in love with the female negroe above mentioned, who would have been very glad to have taken. either of them for her husband, provided they could agree between themselves which should be the man. But they were both fo pationately in love with her, that neither of them could think of giving her up to his rival; and at the fame time were fo true to one another; that neither of them would think of gaining. her without his friend's confent. The terments of these two lovers were the discourse of the family towhich they belonged, who could not forbear observing the strange complication of passions which perplexed the hearts of the poor negroes, that often dropped expressions of the uneafiness they underwent, and how impossible it was for either of them ever to be: happy.

AFTER a long struggle between love and friendship, truth and jealoufy, they one day took a walk together into a wood, carrying their mistress along with them: where, after abundance of lamentations, they stabbeds her to the heart, of which the immediately died. A. flave, who was at his work not far from the place where: this aftonishing piece of cruelty was committed, hearing the shrieks of the dying person, ran to see what was the occasion of them. He there discovered the woman lying dead upon the ground, with the two. negroes on each fide of her kiffing the dead corps,. weeping over it, and beating their breafts in the utmost agonies of grief and despair. He immediately ran to the English family with the news of what he had feen; who, upon coming to the place, faw the woman dead, and the two negroes expiring by her with wounds they had given themselves.

We see in this amazing instance of barbarity, what: firange disorders are bred in the minds of those menwhose passions are not regulated by virtue, and disciplined by reason. Though the action which I have recited is in itself full of guilt and horror, it proceeded from a temper of mind which might have produced very noble fruits, had it been informed and guided by a fuitable education.

Ir is therefore an unspeakable bleffing to be born in those parts of the world where wisdom and knowledge flourish; though it must be confessed, there are even in these parts, several poor uninstructed persons, who are but little above the inhabitants of those nations of which I have been here speaking; as those who have had the advantages of a more liberal education, rife above one another by feveral different degrees of perfection. For to return to our statue in the block of marble, we fee it fornetimes only begunto be chipped, fometimes roughhewn, and but just sketched into an human-figure: fometimes we fee the man appearing distinctly in all his limbs and features, fometimes we find the figure wrought up to a great elegance, but feldom meet with any to which the hand of a Phidias or Praxiteles could not give feveral nice touches and finishings

Dicousses of morality, and reflexions upon human nature, are the best means we can make use of to improve our minds, and gain a true knowledge of ourfelves, and confequently to recover our fouls out of the vice, ignorance, and prejudice, which naturally cleave to them. I have all along profest myself in this paper a promoter of these great ends; and I flatter myfelf that I do from day to day contribute fomething to the polifhing of men's minds; at least my design is laudable, whatever the execution may be. I must confels I am not a little encouraged in it by many letters which I receive from unknown hands, in approbation of my endeavours; and must take this opportunity of returning my thanks to those who wrote them, and excusing myself for not inserting several of them in my papers, which I am fensible would be a very great ornament to them. Should I publish the praises which are fo well penned, they would do honour to the perNo 216. THE SPECTATOR, 205 fons who write them, but my publishing of them would I fear, be a sufficient instance to the world that I did not deserve them.



No 216. Wednesday, November 7.

Siquidem hercle possis, nil prius, neque fortius; Verum si incipies, neque perficies naviter, Atque, ubi pati non poteris, cum nemo expetet, Insecta pace, ultro ad eam venies, indicans Te amare, et serre non posse: actum est, ilicet, Peristi: eludet, ubi te victum senserit.

TER. Eun. act. 1. fc. 1.

If indeed you can keep to your resolution, you will ast a noble and a manly part; but if, when you have set about it, your courage sails you, and you make a voluntary submission, acknowledging the violence of your passion, and your inability to hold out any longer; all's over with you; you are undone, and may go hang yourself; she will insult over you, when she finds you her slave.

TO Mr SPECTATOR.

SIR,

THIS is to inform you, that Mr Freeman had no fooner taken coach, but his lady was taken

with a terrible fit of the vapours, which 'tis feared

will make her miscarry, if not endanger her life;

therefore, dear Sir, if you know of any receipt that

is good against this fashionable reigning distemper,

be pleased to communicate it for the good of the pub-

lic, and you will oblige

Yours,

Mr SPECTATOR,

HE uproar was fo great affoon as I had read the Spectator concerning Mrs Freeman, that aftermany revolutions in her temper, of raging, fwee-'ning, railing, fainting, pitying herfelf, and reviling "her husband, upon an accidental coming in of a neighbouring lady (who fays fhe has writto you also) she had nothing left for it but to fall in a fit. I had the honour to read the paper to her, and have a pretty good command of my countenance and temper on fuch occasions; and soon found my historical name to be Tom Meggot in your writings, but concealed myself till I saw how it affected Mrs Freeman. She · looked frequently at her hufband, as often at me; and ' she did not tremble as she filled tea, till she came to the circumstance of Armstrong's writing out a piece of Tully for an opera tune : then she burst out, She was exposed; she was deceived, she was wronged and abus fed. The tea-cup was thrown in the fire; and without taking vengeance on her spouse, she said of me, That I was a pretending coxcomb, a medler that knew not what it was to interpose in so nice an affair as between a man and his wife. To which Mr Freeman, Madam, were I less fond of you than I am, I should not have taken this way of writing to the Spectator, to inform a woman whom God and nature has placed under my direction, with what I request of her; but fince you are so indifcreet as not to take the hint which I gave you in that paper, I must tell you, Madam, in so many words, that you have for a long and tedious space of time acted a part unsuitable to the sense you ought to have of the fubordination in which you are placed. And I must acquaint you once for all, that the fellow without. ha, Tom! (here the footman entered and answered. Madam) Sirrah, do you not know my voice! look uopon me when I speak to you: I say, Madam, this · fellow here is to know of me myfelf, whether I am at leifure to fee company or not. I am, from this hour, master of this house; and my business in it, and every where elfe, is to behave myfelf in fuch a manner, as it shall be hereafter an honour to-you to bear my name; and your pride, that you are the delight, the darling and ornament of a man of honour, useful and esteemed by his friends; and I no. longer one that has buried fome merit in the world, in compliance to a froward humour which has grown upon an agreeable woman by his indulgence. Mr Freeman ended this with a tenderness in his aspect, and a down-cast-eye, which shewed he was extreme-' ly moved at the anguish he saw her in; for she sat: fwelling with passion, and her eyes firmly fixed on the fire; when I, fearing he would lose all again, took upon me to provoke her out of that amiable forrow she was in, to fall upon me; upon which It faid very feafonably for my friend, That indeed Mr. Freeman was become the common talk of the town; and that nothing was fo much a jest, as when it was faid in company, Mr Freeman has promised to come to fuch a place. Upon which the good lady turned her foftness into downright rage, and threw the fcalding tea-kettle upon your humble fervant; flew into the middle of the room, and cried out fhe was the unfortunatest of all women: others kept family distatisfactions for hours of privacy and retirement, o no apology was to be made to her, no expedient to be found, no previous manner of breaking what was amis in her; but all the world was to be acquainted with her errors, without the least admonition. Mr Freeman was going to make a foftening fpeech, but I interposed. Look you, Madam, I have nothing to fay to this matter, but you ought to confider you are now past a chicken; this humour which was well enough in a girl, is insufferable in one of · your motherly character. With that she lost all patience, and flew directly at her husband's periwig.

I got her in my arms, and defended my friend: he making figns at the fame time that it was too much. I beckoning, nodding, and frowning over her shoulder, that he was lost if he did not persist. In this manner she shew round and round the room in a moment, till the lady I spoke of above and servants entered; upon which she fell on a couch as breathless. I still kept up my friend: but he, with a very silly air, bid them bring the coach to the door, and we went off, I forced to bid the coachman drive on. We were no sooner come to my lodgings, but all his wise's relations came to inquire after him; and Mrs Freeman's mother writ a note, wherein she thought never to have seen this day, and so forth.

'In a word, Sir, I am afraid we are upon a thing we have no talents for; and I can observe already, my friend looks upon me rather as a man that knows a weakness of him that he is ashamed of, than one who has refcued him from flavery. Mr SPECTA-TOR, I am but a young fellow, and if Mr Freeman fubmits, I shall be looked upon as an incendiary, and never get a wife as long as I breathe. He has in-· deed fent word home he shall lye at Hampstead tonight; but I believe fear of the first onfet after this rupture has too great a place in this resolution. Mrs Freeman has a very pretty fifter; fuppose I de-· livered him up, and articled with the mother for her bringing him home. If he has not courage to fland it, (you are a great cafuift) is it fuch an ill thing to bring myself off, as well as I can? What makes me doubt my man, is, that I find he thinks it reasonable to expostulate at least with her; and Captain SENTRY will tell you, if you let your orders be disputed, you are no longer a commander. I wish you could advife me how to get clear of this business handsomly. T Tours, TOM MEGGOT.

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No 217. Thursday, November 8.

[By Mr Budget.]

-Tunc fæmina simplex, Et pariter toto repetitur clamor ab antro.

Juv. Sat. 6. v. 326.

Then unrestrain'd by rules of decency, Th' assembled semales raise a general cry.

I shall entertain my reader to day with some letters from my correspondents. The first of them is the description of a club, whether real or imaginary, I cannot determine; but am apt to fancy, that the writer of it, whoever the is, has formed a kind of nocturnal orgie out of her own fancy: whether this be so or not, her letter may conduce to the amendment of that kind of persons who are represented in it, and whose characters are frequent enough in the world.

Mr SPECTATOR,

In some of your first papers you were pleased to give the public a very diverting account of several clubs and nocturnal assemblies; but I am a member of a society which has wholly escaped your notice, I mean a club of she-romps. We take each a hackney-coach, and meet once a week in a large upper chamber, which we hire by the year for that purpose; our landlord and his family, who are quiet people, constantly contriving to be abroad on our club-night. We are no sooner come together, than we throw off all that modesty and reservedness with which our sex are obliged to disguise themselves in public places. I am not able to express the pleasure we enjoy from ten at night till sour in the morning,

in being as rude as you men can be for your lives. As our play runs high, the room is immediately filled -with broken fans, torn petticoats, lappets, or headdreffes, flounces, furbelows, garters, and working aprons. I had forgot to tell you at first, that besides the coaches we come in ourselves, there is one which flands always empty to carry off our dead men, for fo we call all those fragments and tatters with which the room is strewed, and which we pack up together in bundles and put into the aforefaid coach; it is no fmall diversion for us to meet the next night at some member's chamber, where every one is to pick out what belonged to her from this confused bundle of filks, fluffs, laces, and ribbons. I have hitherto given you an account of our diversion on ordinary clubinights; but must acquaint you further, that once a month we demolish a prude, that is, we get some queer formal creature in among us, and unrig her in an instant. Our last month's prude was so armed and fortified in whalebone and buckram, that we had much ado to come at her; but you would have died with laughing to have feen how the fober aukward thing looked when she was forced out of her entrenchments. In short, Sir, it is impossible to give you a true notion of our fport, unless you would come one night among us; and though it be directly against the rules of our fociety to admit a male visitant, we repose so much confidence in your silence and taciturnity, that it was agreed by the whole club, at our last meeting, to give you entrance for one night as a spectator.

I am your humble fervant,

KITTY TERMAGANT.

P. S. We shall demolish a prude next Thursday.

THOUGH I thank Kitty for her kind offer, I do not at present find in myself any inclination to venture my

person with her and her romping companions. If should regard myself as a second Clodius intruding on the mysterious rites of the bona dea, and should apprehend being demolished as much as the prude.

THE following letter comes from a gentleman, whose taste I find is much too delicate to endure the least advance towards romping. I may perhaps hereafter improve upon the hint he has given me, and make it the subject of a whole Spectator; in the mean time take it as it follows in his own words.

Mr SPECTATOR,

TT is my misfortune to be in love with a young · I creature who is daily committing faults, which, though they give me the utmost uneafiness, I know not how to reprove her for, or even acquaint her with. She is pretty, dreffes well, is rich, and goodhumoured; but either wholly neglects, or has no notion of that which polite people have agreed to diflinguish by the name of Delicacy. After our return from a walk the other day, she threw herself into an elbow-chair, and professed before a large company, that she was all over in a sweat. She told me this afternoon that her flomach aked; and was complaining yesterday at dinner of something that stuck in her teeth. I treated her with a basket of fruit last. fummer, which she eat so very greedily, as almost made me resolve never to see her more. In short, Sir, I begin to tremble whenever I fee her about to speak or move. As the does not want fense, if the takes these hints, I am happy; if not, I am more than afraid, that these things which shock me even in the behaviour of a mistress, will appear insupport. able in that of a wife.

I am, Sir, yours, &c.

My next letter comes from a correspondent whom, I cannot but very much value, upon the account which, the gives of herself. Mr SPECTATOR,

I Am happily arrived at a state of tranquillity, which sew people envy, I mean that of an old maid; therefore being wholly unconcerned in all that medley of sollies which our sex is apt to contract from their silly sondness of yours, I read your ralleries on us without provocation. I can say with Hamlet,

Man delights not me,

· Therefore, dear Sir, as you never spare your own fex,

do not be afraid of reproving what is ridiculous in

ours, and you will oblige at least one woman, who is Your humble fervant,

SUSANNA FROST.

Mr SPECTATOR,

I Am wife to a clergyman, and cannot help thinking, that in your tenth or tithe-character of woman-kind you meant myself; therefore I have no quarrel against you for the other nine characters.

Your humble fervant,

x

A. B.



No. 218. Friday, November 9.

Quid de queque viro, & cui dicas, sape caveto. Hon. Ep. 18. l. 1. v. 68.

If my advice regard may claim, Be tender of another's fame.

FRANCIS.

HAPPENED the other day, as my way is, to stroll into a little coffee-house beyond Aldgate; and as I sat there, two or three very plain sensible men were talking of the Spectator. One said, he had that

No. 218. morning drawn the great benefit ticket; another wished he had; but a third shaked his head, and faid, it was pity that the writer of that paper was fuch a fort of man, that it was no great matter whether he had it or no. He is, it feems, faid the good man, the most extravagant creature in the world : has run through vast sums, and yet been in continual want: a man, for all he talks fo well of economy, unfit for any of the offices of life, by reason of his profuseness. would be an unhappy thing to be his wife, his child. or his friend; and yet he talks as well of those duties of life as any one. Much reflexion its brought me to so easy a contempt for every thing which is false, that this heavy accusation gave me no manner of uneasiness; but at the same time it threw me into deep thought upon the subject of fame in general; and I could not but pity fuch as were fo weak, as to value what the common people fay, out of their own talkative temper, to the advantage or diminution of those whom they mention, without being moved either by malice or good-will. It would be too long to expatiate upon the fense all mankind have of fame, and the inexpredible pleafure which there is in the approbation of worthy men, to all who are capable of worthy actions; but methinks one may divide the general word fame into three different species, as it regards the different orders of mankind who have any thing to do with it. Fame therefore may be divided into glory, which respects the hero; reputation, which is preferved by every gentleman; and credit, which must be supported by every tradesman. These possessions in fame are dearer than life to those characters of men, or rather are the life of these characters. Glory, while the hero pursues great and noble enterprizes, is impregnable; and all the affailants of his renown do but thew their pain and impatience of its brightness, without throwing the least shade upon it. If the foundation of an high name be virtue and fervice, all that is offered against it is but rumour, which is too shortlived to stand up in competition with glory, which is everlasting.

REPUTATION, which is the portion of every man who would live with the elegant and knowing part of mankind, is as stable as glory, if it be as well founded: and the common cause of human society is thought concerned when we hear a man of good behaviour calumniated: besides which, according to a prevailing custom amongst us, every man has his defence in his own arm; and reproach is soon checked, put out of

countenance, and overtaken by difgrace.

THE most unhappy of all men, and the most exposed to the malignity or wantonness of the common voice, is the trader. Credit is undone in whispers. The tradefman's wound is received from one who is more private and more cruel than the ruffian with the lanthorn and dagger. The manner of repeating a man's name, --- as Mr Cafh, Oh! do you leave your money at his shop? Why, do you know Mr Searoom? He is indeed a general merchant. I fay, I have feen, from the iteration of a man's name, hiding one thought of him, and explaining what you hide, by faying fomething to his advantage when you fpeak, a merchant hurt in his credit; and him who, every day he lived, literally added to the value of his native country, undone by one who was only a burden and a blemish to it. Since every body who knows the world is fensible of this great evil, how careful ought a man to be in his language of a merchant? It may possibly be in the power of a very shallow creature to lay the ruin of the best family in the most opulent city: and the more so. the more highly he deserves of his country; that is to Tay, the farther he places his wealth out of his own hands, to draw home that of another climate.

In this case an ill word may change plenty into want, and by a rash sentence a free and generous fortime may, in a few days, be reduced to beggany. How little does a giddy pratter imagine, that an idle phrase to the disfavour of a merchant, may be as pernicious in the consequence as the forgery of a deed to bar an inheritance would be to a gentleman? Land stands where it did before the gentleman was calumniated, and the state of a great action is just as it was before calumny was offered to diminish it, and there is time, place, and occasion expected to unravel all that is contrived against those characters; but the trader, who is ready only for probable demands upon him, can have no armour against the inquisitive, the malicious, and the envious, who are prepared to fill the cry to his dishonour. Fire and sword are slow engines of destruction, in comparison of the babbler in the case of the merchant.

For this reason I thought it an imitable piece of humanity of a gentleman of my acquaintance, who had great variety of affairs, and used to talk with warmth enough against gentlemen by whom he thought himfelf ill dealt with; that he would never let any thing be urged against a merchant with whom he had any difference, except in a court of justice. He used to say, that to speak ill of a merchant, was to begin his suit with judgment and execution. One cannot, I think, say more on this occasion, than to repeat, that the merit of the merchant is above that of all other subjects; for while he is untouched in his credit, his hand-writing is a more portable coin for the service of his fellow citizens, and his word the gold of Ophir to the country wherein he resides.

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No. 219. Saturday, November 10.

[By Mr ADDISON.]

Vix ea nostra voco-OviB. Met. l. 13. v. 141.

Thefe I scarce call our own.

THERE are but few men who are not ambitious of diftinguishing themselves in the nation or country where they live, and of growing confiderable among those with whom they converse. There is a kind of grandeur and respect, which the meanest and most infignificant part of mankind endeavour to procure in the little circle of their friends and acquaintance, The poorest mechanic, nay, the man who lives upon common alms, gets him his fet of admirers and delights in that fuperiority which he enjoys over those who are in some respects beneath him. This ambition, which is natural to the foul of man, might, methinks, receive a very happy turn; and, if it were rightly directed, contribute as much to a person's advantage, as it generally does to his uneafiness and disquiet.

I SHALL therefore put together fome thoughts on this subject, which I have not met with in other writers; and shall set them down as they have occurred to me, without being at the pains to connect or methodize them.

ALL superiority and pre-eminence that one man can have over another, may be reduced to the notion of quality, which, considered at large, is either that of fortune, body, or mind. The first is that which consists in birth, title, or riches; and is the most foreign to our natures, and what we can the least call our own

of any of the three kinds of quality. In relation to the body, quality arises from health, strength, or beauty; which are nearer to us, and more a part of ourselves than the former. Quality, as it regards the mind, has its rise from knowledge or virtue; and is that which is more essential to us, and more intimately united with us than either of the other two.

THE quality of fortune, though a man has less reason to value himself upon it than on that of the body or mind, is however the kind of quality which makes the most shining figure in the eye of the world.

As virtue is the most reasonable and genuine source of honour, we generally find in titles an intimation of some particular merit that should recommend men to the high stations which they posses. Holiness is asscribed to the pope, majesty to kings; serenity or mild-ness of temper to princes; excellence or perfection to ambassadors; grace to archbishops; honour to peers; worship or venerable behaviour to magistrates; and reverence, which is of the same import as the former, to the inferior clergy.

In the founders of great families, such attributes of honour are generally correspondent with the virtues of the person to whom they are applied; but in the descendents they are too often the marks rather of grandeur than of merit. The stamp and denomination still continues, but the intrinsic value is frequently lost.

THE death-bed shews the emptiness of titles in a true light. A poor dispirited sinner lies trembling under the apprehensions of the state he is entering on; and is asked by a grave attendant how his holiness does? Another hears himself addressed under the title of highness or excellency, who lies under such mean circumstances of mortality as are the disgrace of human nature. Titles at such a time look rather like insults and mockery than respect.

Vot. III.

The truth of it is, honours are in this world under no regulation; true quality is neglected, virtue is oppressed, and vice triumphant. The last day will rectify this disorder, and assign to every one a station suitable to the dignity of his character; ranks will be then adjusted, and precedency set right.

METHINKS we should have an ambition, if not to advance 'ourselves in another world, at least to preferve our post in it, and outshine our inferiors in virtue here, that they may not be put above us in a state.

which is to fettle the distinction for eternity.

MEN in scripture are called strangers and sojourners upon earth, and life a pilgrimage. Several Heathen, as well as Christian authors, under the same kind of metaphor, have represented the world as an inn, which was only designed to furnish us with accommodations in this our passage. It is therefore very absurd to think of setting up our rest before we come to our journey's end, and not rather to take care of the reception we shall there meet, than to fix our thoughts on the little conveniencies and advantages which we enjoy one above another in the way to it.

EFICTETUS makes use of another kind of allusion, which is very beautiful, and wonderfully proper to incline us to be satisfied with the post in which providence has placed us. We are here, says he, as in a theatre, where every one has a part allotted to him. The great duty which lies upon a man is to act his part in perfection. We may indeed say, that our part does not suit us, and that we could act another better. But this, says the philosopher, is not our business. All that we are concerned in is to excel-in the part which is given us. If it be an improper one, the fault is not in us, but in him who has cast our several parts, and is the great disposer of the drama.

THE part that was acted by this philosopher himfelf was but a very indifferent one; for he lived and died a flave. His motive to contentment in this parbove-mentioned confideration, if we remember that our parts in the other world will be new cast, and that mankind will be there ranged in different stations of superiority and pre-eminence, in proportion as they have here excelled one another in virtue, and performed, in their several posts of life, the duties which belong to them.

THERE are many beautiful passages in the little apocryphal book, entitled, The wisdom of Solomon, to fet forth the vanity of honour, and the like temporal bleffings, which are in fo great repute among men, and to comfort those who have not the possession of them. It reprefents, in very warm and noble terms, this advancement of a good man in the other world, and the great furprise which it will produce among those who are his superiors in this. ' Then shall the righteous man stand in great boldness before the face of fuch as have afflicted him, and made no account of his labours. When they fee it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his falvation, so far leyond all that they looked for. And they rejenting and groaning for anguish of spirit, shall fix within themselves, . This was he aubom ave had sometime in derision, and a proverb of reproach. We fools accounted his life " madnefs, and his end to be without honour. How is be numbered among the children of God, and his lot is among the faints!

If the reader will see the description of a life that is passed away in vanity, and among the shadows of pomp and greatness, he may see it very finely drawn in the same place. In the mean time, since it is necessary, in the present constitution of things, that order and distinction should be kept in the world, we should be happy, if these who enjoy the upper stations in it, would endeavour to surpass others in virtue, as much as in rank, and by their humanity and condescension,

make their fuperiority easy and acceptable to those who are beneath them; and is, on the contrary, those who are in the meaner posts of life, would consider how they may better their condition hereafter, and by a just deference and submission to their superiors, make them happy in those blessings with which providence has thought sit to distinguish them.



No. 220. Monday, November 12.

Rumoresque serit varios. VIRG. En. 12. v. 228.

A thousand rumours spreads.

SIR.

TA7HY will you apply to my father for my love? I cannot help it if he will give you my person; but I affure you it is not in his power, nor even in my own, to give you my heart. Dear Sir, do but confider the ill confequence of fuch a match; you are fifty-five, I twenty-one. You are a man of bufiness, and mightily conversant in arithmetic and making calculations; be pleased therefore to consider what proportion your spirits bear to mine, and when you have made a just estimate of the necessary decay on one fide, and the redundance on the other, you will act accordingly. This perhaps is fuch language as you may not expect from a young lady: but my happiness is at stake, and I must talk plainly. I mortally hate you; and so, as you and my father agree, you may take me or leave me : but if you will be fo good as never to fee me more, you will for ever oblige,

SIR, Your most humble fervant,

[By Mr Hughes.]

Mr SPECTATOR,

THERE are so many artifices and modes of false wit, and such a variety of humour discovers itself among its votaries, that it would be impossible to exhaust so fertile a subject, if you would think fit to resume it. The following instances may, if you think fit be added by way of appendix to your discourses on that subject.

THAT feat of poetical activity mentioned by Horace, of an author who could compose two hundred verses while he stood upon one leg, has been imitated, as I have heard, by a modern writer: who, priding himself on the hurry of his invention, thought it no small addition to his same to have each piece minuted with the exact number of hours or days it cost him in the composition. He could taste no praise till he had acquainted you in how short a space of time he had deserved it; and was not so much led to an ostentation of his art, as of his dispatch.

Accipe sam tabulas; detur nobis locus, hora,

Custodes: videamus uter plus scribere posit.

Hor. Sat. 4. l. 1. v. 14.

Pen, ink, and paper—name your place and time: Then try, friend Flaccus, who can fastest rhime.

FRANCIS.

THIS was the whole of his ambition; and therefore I cannot but think the flights of this rapid author very proper to be opposed to those laborious nothings which you have observed were the delight of the German wits, and in which they so happily got rid of such a tedious quantity of their time.

'I HAVE known a gentleman of another turn of humour, who, despising the name of an author, ne-

ver printed his works, but contracted his talent, and

by the help of a very fine diamond which he wore on

his little finger, was a confiderable poet upon glass.

He had a very good epigrammatic wit; and there

was not a parlour or tavern-window where he wist-

ted or dined for fome years, which did not receive

fome sketches or memorials of it. It was his mis-

fortune at last to lose his genius and his ring to a

· sharper at play, and he has not attempted to make a

verse fince.

But of all contractions or expedients for wit, I admire that of an ingenious projector whose book I have feen. This virtuolo being a mathematician, has, according to his tafte, thrown the art of poetry into a fhort problem, and contrived tables by which any one, without knowing a word of grammar or fense, may, to his great comfort, be able to compose, or rather to erect Latin verses. His tables. are a kind of poetical logarithms, which being divided into feveral fquares, and all inferibed with fo many incoherent words, appear to the eye fomewhat · like a fortune-telling screen. What a joy must it be to the unlearned operator, to find that those words being earefully collected and writ down in order according to the problem, fart of themselves into hexameter and pentameter verses? A friend of mine, who is a student in astrology, meeting with this book, performed the operation, by the rules there fet down; he shewed his verses to the next of his acquaintance, who happened to understand Latin; and being informed they described a tempest of wind, very luck-'ly prefixed them, together with a translation, to an almanac he was just then printing, and was suppofed to have foretold the last great storm.

I THINK the only improvement beyond this, would be that which the late Duke of Buckingham mentioned to a stupid pretender to poetry, as the project of

a Dutch mechanic, viz. a mill to make verses. This

- being the most compendious method of all which
- have yet been proposed, may deserve the thoughts of
- our modern virtuosi who are employed in new disco-
- veries for the public good; and it may be worth the
- while to confider, whether in an island where few
- are content without being thought wits, it will not
- be a common benefit, that wit as well as labour
- fhould be made cheap.

I.am.

SIR.

Your humble fervant, &c.

Mr SPECTATOR,

OFTEN dine at a gentleman's house where there are two young ladies in themselves very agreeable,

- but very cold in their behaviour, because they un-
- derstand me for a person that is to break my mind,
- as the phrase is, very suddenly to one of them. But
- I take this way to acquaint them, that I am not in
- · love with either of them, in hopes they will use me
- with that agreeable freedom and indifference which
- they do all the rest of the world, and not to drink
- to one another only, but sometimes cast a kind look,
- with their fervice to,.

SI'R.

Your humble fervant.

Mr SPECTATOR,

AM a young gentleman, and take it for a piece of

good-breeding to pull off my hat when I fee any

thing peculiarly charming in any woman, whether

- I know her or not. I take care that there is nothing
- · ludicious or arch in my manner, as if I were to be-
- tray a woman into a falutation by way of jest or hu-
- mour; and yet except I am acquainted with her, I
- · find she ever takes it for a rule, that she is to look
- upon this civility and homage I pay to her supposed merit, as an impertinence or forwardness which she

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is to observe and neglect. I wish, Sir, you would

fettle the business of falutation; and please to inform

' me how I shall resist the sudden impulse I have to

be civil to what gives an idea of merit; or tell thefe

'creatures how to behave themselves in return to the

efteem I have for them. My affairs are fuch, that

your decision will be a favour to me, if it be only to

fave the unnecessary expence of wearing out my hat

fo fast as I do at present.

I am.

SIR, Yours, T. D.

P. S. 'THERE are some that do know me, and won't bew to me.



No. 221. Tuesday, November. 13

[By Mr ADDISON.]

Usque ad mala-

Hon. Sat. 3.1. 1. v. 6.

From eggs, which first are set upon the board, To apples ripe, with which it-last is stor'd.

WHEN I have finished any of my speculations, it is my method to consider which of the ancient authors have touched upon the subject that I treat of. By this means I meet with some celebrated thought upon it, or a thought of my own expressed in better words, or some similitude for the illustration of my subject. This is what gives birth to the motto of a speculation, which I rather chuse to take out of the poets than the prose writers, as the former generally give a finer turn to a thought than the latter, and by couching it in few words, and in harmonious numbers, make it more portable to the memory.

My reader is therefore fure to meet with at least one good line in every paper, and very often finds his imagination entertained by a hint that awakens in his memory some beautiful passage of a classic author.

It was a faying of an ancient philosopher, which I find some of our writers have ascribed to queen Elizabeth, who perhaps might have taken occasion to repeat it, that a good face is a letter of recommendation. It naturally makes the beholders inquisitive into the personwho is the owner of it, and generally preposelses them in his favour. A handsome motto has the same effect. Besides that, it always gives a supernumerary beauty to a paper, and is sometimes in a manner necessary when the writer is engaged in what may appear a paradox to vulgar minds, as it shews that he is supported by good authorities, and is not singular in his opinion.

I MUST confess, the motto is of little use to an unlearned reader, for which reason I consider it only, as a word to the wise. But as for my unlearned friends, if they cannot relish the motto, I take care to make provision for them in the body of my paper. If they do not understand the sign that is hung out, they know very well by it, that they may meet with entertainment in the house; and I think I was never better pleased than with a plain man's compliment, who, upon his friend's telling him that he would like the spectator much better if he understood the motto, re-

plied, That good wine needs no buft.

I have heard of a couple of preachers in a country town, who endeavoured which should out shine one another, and draw together the greatest congregation. One of them being well versed in the fathers, used to quote every now and then a Latin sentence to his illiterate hearers, who it seems found themselves so edified by it, that they slocked in greater numbers to this learned man than to his rival. The other finding his congregation mouldring every Sunday, and hearing at

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length what was the occasion of it, resolved to give his parish a little Latin in his turn; but being unacquainted with any of the fathers, he digested into his sermons the whole book of Que genus, adding however such explications to it as he thought might be for the benefit of his people. He afterwards entered upon As in prasenti, which he converted in the same manner to the use of his parishioners. This in a very little time thickened his audience, filled his church, and routed his antagonist.

The natural love to Latin, which is so prevalent in our common people, makes me think that my speculations fare never the worse among them for that little scrap which appears at the head of them; and what the more encourages me in the use of quotations in an unknown tongue, is, that I hear the ladies, whose approbation I value more than that of the whole learned world, declare themselves in a more particular man-

ner pleased with my Greek mottos.

DESIGNING this day's work for a differtation upon the two extremities of my paper, and having already dispatched my motto, I shall, in the next place, difcourse upon those single capital letters, which are plaged at the end of it, and which have afforded great matter of speculation to the curious. I have heard various conjectures upon this fubject. Some tell us that C is the mark of those papers that are written by the clergyman, though others ascribe them to the club in general: that the papers marked with R were written by my friend Sir ROGER: that L fignifies the lawyer whom I have described in my second speculation; and that T stands for the trader or merchant: but the letter X, which is placed at the end of some few of my papers, is that which has puzzled the whole town, as they cannot think of any name which begins with that letter, except Xenophon and Xerxes, who can nei-

No: 221. ther of them be supposed to have had any hand in

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In answer to these inquisitive gentlemen, who have many of them made enquiries of me by letter, I must tell them the feply of an ancient philosopher, who carried fomething hidden under his cloke. A certain acquaintance defiring him to let him know what it Was he covered to carefully; I cover it, fays he, on purpofe that you should not know. I have made use of these obscure marks for the same purpose. They are per-Raps, little amulets or charms to preferve the paper against the fascination and malice of evil eyes; for which reason I would not have my reader surprized, if hereafter he fees any of my papers marked with a Q, a Z, a Y, an &c. or with the word Abracadabra.

I shape, however, fo far explain myfelf to the reader, as to let him know that the letters C, L, and X, are cabaliftical, and carry more in them than it is proper for the world to be acquainted with. Those who are verfed in the philosophy of Pythagoras, and swear by the Tetrachtys, that is, the number four, will know very well that the number ten, which is fignified by the letter X, and which has fo much perplexed the town, has in it many particular powers; that it is called by Platonic writers, the compleat number; that one, two, three, and four put together make up the number ten; and that ten is all. But these are not mysteries for ordinary readers to be let into. must have spent may years in hard study before he can arrive at the knowledge of them.

We had a rabbinical divine in England, who was chaplain to the Earl of Effex in Queen Elifabeth's time, that had an admirable head for fecrets of this nature. Upon his taking the doctor of divinity's degree, he preached before the university of Cambridge, upon the first verse of the first chapter of the first book of Chronicles, in which, fays he, you have the three follow-

ing words,

No. 222

Adam, Sheth, Enosh.

He divided this short text into many parts, and by discovering several mysteries in each word, made a most learned and elaborate discourse. The name of this prosound preacher was Doctor Alabaster, of whom the reader may find a more particular account in Doctor Fuller's book of English worthies. This instance will, I hope, convince my readers, that there may be a great deal of sine writing in the capital letters which bring up the rear of my paper, and give them some satisfaction in that particular. But as for the full explication of these matters, I must refer them to time, which discovers all things.

C.



No 222. Wednefday, November 14.

Cur alter fratrum cessare, et ludere, et ungi, Præserat Herodis palmetis pinguibus— Hor. Ep. 2. l. 2. v. 183-

One brother, fond of fauntering and perfume, Prefers his pleasure to the wealthy bloom Of Herod's gardens; while in quest of wealth, Though rich, another shall forego his health.

FRANCIS.

Mr SPECTATOR,

THERE is one thing I have often looked for in your papers, and have as often wondered to find myfelf disappointed; the rather, because I think it a subject every way agreeable to your design, and by being left unattempted by others, seems reserved as a proper employment for you; I mean a disquisition, from whence it proceeds, that men of the brightest parts, and most comprehensive genius, compleatly surnished with talents for any province in hu-

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man affairs; fuch as, by their wife lessons of œconoonomy to others, have made it evident, that they have the justest notions of life, and of true fense in the conduct of it; - from what unhappy contradictious cause it proceeds, that persons thus finished by nature and by art, should so often fail in the management of that which they fo well understand, and want the address to make a right application of their own rules. This is certainly a prodigious inconfiftency in behaviour, and makes much fuch a figure in morals as a monstrous birth in naturals, with this difference only, which greatly aggravates the wonder, • that it happens much more frequently; and what a blemish does it cast upon wit and learning in the gee neral account of the world? And in how difadvantageous a light does it expose them to the bufy class of mankind, that there should be so many instances of persons who have so conducted their · lives in spite of these transcendent advantages, as e neither to be happy in themselves, nor useful to their friends; when every body fees it was entirely in their own power to be eminent in both these characters? For my part, I think there is no reflexion more aftonishing, than to consider one of these gentlemen fpending a fair fortune, running in every body's debt without the least apprehension of a future reckoning, and at last leaving not only his own children, but possibly those of other people, by his means in starving circumstances; while a fellow whom one would scarce suspect to have a human soul, shall perhaps raife a vast estate out of nothing, and be the founder of a family capable of being very confiderable in their country, and doing many illustrious fervices to it. That this observation is just, experience has put beyond all dispute. But though the fact be · fo evident and glaring, yet the causes of it are still in the dark; which makes me perfuade myfelf, that it would be no unacceptable piece of entertainment

to the town to enquire into the hidden fources, of for unaccountable an evil.

I am, SIR, Your most humble servant.

What this correspondent wonders at, has been matter of admiration ever fince there was any fuch thing as human life. Horace reflects upon this inconfiltency very agreeably in the character of Tigellius, whom he makes a mighty pretender to economy, and tells you, you might one day hear him fpeak the most philosophic things imaginable concerning being contented with a little, and his contempt of every thing but mere necessaries, and in half a week after spend a thousand pounds. When he says this of him with relation to expence, he describes him as unequal to himself in every other circumstance of life. And indeed, if we confider lavish men carefully, we shall find it always proceeds from a certain incapacity of poffelling themselves, and finding enjoyment in their own minds. Mr Dryden has expressed this very excellently in the character of Zimri.

A man fo various; that he feem'd to be
Not one, but all mankind's epitome.
Stiff in opinion, always in the wrong
Was every thing by flarts, and nothing long;
But in the course of one revolving moon,
Was chymist, fidler, statesman and busseon.
Then all for women, painting, rhiming, drinking,
Besides ten thousand freaks that dy'd in thinking.
Blost madman, who could every hour employ
In something new to wish or to enjoy!
In squandering wealth was his peculiar art,
Nothing went unrowarded but desert.

This look state of the soul hurries the extravagant from one pursuit to another; and the reason that his expences are greater than another's, is, that his wants are also more numerous. But what makes so many go

on in this way to their lives end is, that they certainby do not know how contemptible they are in the eyes
of the rest of mankind, or rather, that indeed they are
not so contemptible as they deserve. Tully says,
it is the greatest of wickedness to lessen your paternal
estate. And if a man would thoroughly consider how
much worse than banishment it must be to his child,
to ride by the estate which should have been his, had
it not been for his father's injustice to him, he would
be smitten with the ressexion more deeply than can be
understood by any but one who is a father. Sure there
can be nothing more afflicting, than to think it had
been happier for his son to have been born of any other man living than himself.

It is not perhaps much thought of, but it is certainly a very important lesson, to learn how to enjoy ordinary life, and to be able to relish your being, without the transport of some passion, or gratification of some appetite. For want of this capacity, the world is filled with whetters, tipplers, cutters, sippers, and all the numerous train of those who, for want of thinking, are forced to be ever exercising their feeling or tasting. It would be hard on this occasion to mention the harmless smokers of tobacco and takers of snuff.

The flower part of mankind whom my correspondent wonders should get estates, are the more immediately formed for that pursuit. They can expect distant things without impatience, because they are not carried out of their way either by violent passion or keen appetite to any thing. To men addicted to delights, business is an interruption; to such as are cold to delights, business is an entertainment. For which reason it was said to one who commended a dull man for his application, No thanks to him; if he had no business, he would have nothing to do.

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No 223. Thursday, November 15.

(By Mr Addison.)

O suavis anima! qualem te dicam bonam Antehac fuiffe, tales cum fint reliquie! PHEDR. Fab. 1.1. 3. v. 5.

O sweet foul! how good must you have been heretofore, when your remains are fo delicious.

A7HEN I reflect upon the various fate of those multitudes of antient writers who flourished in Greece and Italy, I confider time as an immense ocean, in which many noble authors are entirely swallowed up, many very much shattered and damaged, some quite disjointed and broken into pieces, while some have wholly escaped the common wreck; but the number of the last is very small.

Apparent rari nantes in gurgite vasto.

VIRG. Æn. 1. V., 122.

One here and there floats on the vast abyss.

Among the mutilated poets of antiquity, there is none whose fragments are so beautiful as those of Sappho. They give us a taste of her way of writing, which is perfectly conformable with that extraordinary character we find of her, in the remarks of those great critics who were conversant with her works when they were entire. One may fee by what is left of them, that she followed nature in all her thoughts, without descending to those little points, conceits, and turns of wit, with which many of our modern lyrics are to miserably infected. Her soul seems to have been made up of love and poetry; she felt the passion in all its warmth, and described it in all its symptoms. She

is called by antient authors the tenth muse; and by Plutarch is compared to Cacus the son of Vulcan, who breathed out nothing but slame. I do not know, by the character that is given of her works, whether it is not for the benefit of mankind that they are lost. They were filled with such bewitching tenderness and rapture, that it might have been dangerous to have given them a reading.

As unconstant lover, called Phaon, occasioned great calamities to this poetical lady. She fell desperately in love with him, and took a voyage into Sicily in purfuit of him, he having withdrawn himself thither on purpose to avoid her. It was in that island, and on this occasion, she is supposed to have made the hymn to Venus, with a translation of which I shall present my reader. Her hymn was ineffectual for the procuring that happiness which she prayed for in it. Phaon was still obdurate, and Sappho so transported with the violence of her passion, that she was resolved to get rid of it at any price.

THERE was a promontory in Acarnania called Leucate, on the top of which was a little temple dedicated to Apollo. In this temple it was usual for despairing lovers to make their vows in secret, and afterwards to sling themselves from the top of the precipice into the sea, where they were sometimes taken up alive. This place was therefore called, The Lover's Leap; and whether or no the fright they had been in, or the resolution that could push them to so dreadful a remedy, or the bruises which they often received in their fall, banished all the tender sentiments of love, and gave their spirits another turn; those who had taken this leap were observed never to relapse into that passion. Sappho tried the cure, but perished in the experiment.

AFTER having given this short account of Sappho fo far as it regards the following ode, I shall subjoin the translation of it as it was sent me by a friend, whose

admirable pastorals and winter-pieces have been alteredy so well received. The reader will find in it that pathetic simplicity which is so peculiar to him, and so suitable to the ode he has here translated. This ode in the Greek (besides those beauties observed by Madam Dacier) has several harmonious turns in the words, which are not lost in the English. I must farther add, that the translation has preserved every is mage and sentiment of Sappho, notwithstanding it has all the ease and spirit of an original. In a word, if the ladies have a mind to know the manner of writing practiced by the so much celebrated Sappho, they may here see it in its genuine and natural beauty, without any foreign or affected ornaments.

An HYMN to VENUS.

T.

O Venus! beauty of the skies,
To whom a thousand temples rise,
Gayly fasse in gentle smiles,
Full of love-perplexing wiles;
O goddess! from my heart remove
The wasting cares and pains of love.

If ever thou hast kindly heard?
A fong in fost distress preferr'd,
Propitious to my tuneful vow,
O gentle goddes! hear me now.
Descend thou bright, immortal guest,
In all thy radiant charms confest.

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Thou once didft leave almighty Jove, And all the golden roofs above:

The car thy wanton sparrows drew, Hov'ring in air they lightly flew,
As to my bower they wing'd their way:

1 aw their quiv'ring pinions play.

TV.

The birds difmilt (while you remain)
Bore back their empty car again:
Then you with looks divinely mild,
In every heav nly feature finited,
And asked, what new complaints I made,
And why I call'd you to my aid?

V

What frenzy in my bosom rag'd, And by what cure to be assag'd? What gentle youth I would allure, Whom in my artful toils secure? Who does thy tender heart subdue, Tell me, my Sappho, tell me who?

WT:

Though now he shuns thy longing arms,
He soon shall court thy slighted charms;
Though now thy off rings he despite,
He soon to thee shall facrifice;
Though now he freeze, he soon shall burn,
And he thy victim in his turn.

VII.

Celestial visitant, once more
Thy needful presence I implore!
In pity come and ease my grief,
Bring my distemper'd foul relief,
Favour thy suppliant's hidden fires,
And give me all my heart desires.

Manam Dacier observes, there is something very pretty in that circumstance of this ode, wherein Venus is described as sending away her chariet upon her arrival at Sappho's lodgings, to denote that it was not a short transfent visit which she intended to make her. This ode was preserved by an eminent Greek critic, who inserted it entire in his works, as a pattern of persection in the structure of it.

Longinus has quoted another ode of this great

poetess, which is likewise admirable in its kind, and has been translated by the same hand with the fore. going one. I shall oblige my reader with it in another paper. In the mean while, I cannot but wonder, that these two finished pieces have never been attempted before by any of our own country-men. But the truth of it is, the compositions of the ancients, which have not in them any of those unnatural with cisms that are the delight of the ordinary readers, are extremely difficult to render into another tongue, so as the beauties of the original may not appear weakand faded in the translation.



No 224. Friday, November 16.

--- Fulgente trahit constrictos gloria curru Non minus ignotos generosis- Hon. Sat. 6.1. 1.v. 23.

Chain'd to her beamy car fame drags along The mean, the great: an undistinguish'd throng.

FRANCIS.

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If we look abroad upon the great multitude of mankind, and endeavour to trace out the principles of action in every individual, it will, I think, seem highly probable that ambition runs through the whole species, and that every man in proportion to the vigour of his complexion is more or less actuated by it. It is indeed no uncommon thing to meet with men, who, by the natural bent of their inclinations, and without the discipline of philosophy, aspire not to the heights of power and grandeur; who never set their hearts upon a numerous train of clients and dependencies, nor other gay appendages of greatness: who are contented with a competency, and will not molest their tranquillity to gain an abundance: but it is not therefore to be concluded that such a man is not ambitious: d

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ais defires may have cut out another channel, and determined him to other pursuits; the motive however may be still the same; and in these cases likewise the man may be equally pushed on with the defire of distinction.

THOUGH the pure consciousness of worthy actions, abstracted from the views of popular applause, be to a generous mind an ample reward, yet the desire of distinction was doubtless implanted in our natures as an additional incentive to exert ourselves in virtuous excellence.

THIS passion indeed, like all others, is frequently perverted to evil and ignoble purposes; so that we may account for many of the excellencies and follies of life upon the same innate principle, to wit, the defire of being remarkable; for this, as it has been indifferently cultivated by education, study and converse, will bring forth suitable effects, as it falls in with an ingenuous disposition, or a corrupt mind; it does accordingly express itself in acts of magnanimity or felfish cunning, as it meets with a good or a weak understanding. As it has been employed in embellishing the mind, or adoring the outfide, it renders the man eminently praise-worthy or ridiculous. therefore is not to be confined only to one paffion or pursuit; for as the same humours, in constitutions otherwise different, affect the body after different manners, fo the fame aspiring principle within us sometimes breaks forth upon one object, fometimes upon another.

It cannot be doubted, but that there is as great a defire for glory in a ring of wrestlers or cudgel-players as in any other more refined competition for superiority. No man that could avoid it, would ever suffer his head to be broken but out of a principle of honour. This is the secret spring that pushes them forward; and the superiority which they gain above the undiftinguish'd many, does more than repair those wounds

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Great Julius, on the mountains bred, A flock perhaps or herd had led; He that the world fubdu'd, had been But the best wrestler on the green.

an excellent wrestler.

That he subdued the world, was owing to the accidents of art and knowledge; had he not met with those advantages, the fame sparks of emulation would have kindled within him, and prompted him to diffinguish himself in some other enterprize of a lower nature. Since therefore no man's lot is fo unalterably fixed in this life, but that a thousand accidents may either for ward or disappoint his advancement, it is, methinks, a pleasant and inoffensive speculation, to consider v great man as divested of all the adventitious circumstances of fortune, and to bring him down in one's imagination to that low station of life, the nature of which bears fome distant resemblance to that high one he is at present possessed of. Thus one may view him exercifing in miniature those talents of nature, which being drawn out by education to their full length, enable him for the discharge of some important employment. One the other hand, one may raife uneducate ed merit to fuch a pitch of greatness as may feem equal to the possible extent of his improved capacity.

Thus nature furnishes a man with a general appetite of glory; education determines it to this or that particular object. The defire of destinction is not, I think, in any instance more observable than in the variety of outsides and new appearances, which the mordish part of the world are obliged to provide, in order to make themselves remarkable; for any thing glaring and particular, either in behaviour or apparel, is known to have this good effect, that it catches the

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eye, and will not fuffer you to pass over the person for adorned, without due notice or observation. It has likewife, upon this account, been frequently referred; as a very great flight, to leave any gentleman out of a lampoon or fatire, who has as much right to be there as his neighbour, because it supposes the person not eminent enough to be taken notice of. To this pafe. fionate fondness for distinction are owing various from licksome and irregular practices, as fallying out into nocturnal exploits, breaking of windows, finging of catches, beating the watch, getting drunk twice a day, killing a great number of horses; with many other enterprises of the like fiery nature; for certainly many a man is more rakish and extravagant than he would willingly be, were there not others to look on and give their approbation.

ONE very common, and at the fame time the most abfurd ambition that ever shewed itself in human nature, is that which comes upon a man with experience and old age, the feafon when it might be expected he should be wifest; and therefore it cannot receive any of those lessening circumstances which do, in some measure, excuse the disorderly ferments of youthful blood: I mean the paffion for getting money, exclufive of the character of the provident father, the affectionate husband, or the generous friend. It may be remarked, for the comfort of honest poverty, that this defire reigns most in those who have but few good qualities to recommend them. This is a weed that will grow in a barren foil. Humanity, good nature, and the advantages of a liberal education, are incompatible with avarice. It is strange to see how suddenly this abject passion kills all the noble fentiments and generous ambitions that adorn human nature; it renders the man who is over-run with it, a peevish and cruel master, a severe parent, an unsociable husband, a difrant and mistrustful friend. But it is more to the prefent purpose, to consider it as an absurd passion of the

heart, rather than as a vicious affection of the mind. As there are frequent instances to be met with of a proud humility, fo this passion, contrary to most others, affects applause, by avoiding all show and appearance; for this reason it will not sometimes endure even the common decencies of apparel. A covetour man will call himself poor, that you may footh his vanity by contradicting him. Love, and the defire of glory, as they are the most natural, so they are capable of being refined into the most delicate and rational passions. It is true, the wife man who strikes out of the fecret paths of a private life, for honour and dig. nity, allured by the fplendor of a court, and the unfelt weight of public employment, whether he fucceeds in his attempts or no, usually comes near enough to this painted greatness to discern the dawbing; he is then defirous of extricating himself out of the hurry of life, that he may pass away the remainder of his days in tranquillity and retirement.

Ir may be thought then but common prudence in a man not to change a better state for a worse, noreven to quit that which he knows he shall take up again with pleasure; and yet if human life be not a little moved with the gentle gales of hopes and fears, there may be some danger of its stagnating in an unmanly indolence and fecurity. It is a known ftory of Domitian, that after he had possessed himself of the Roman empire, his defires turned upon catching flies. Active and masculine spirits, in the vigour of youth, neither can nor ought to remain at rest; if they debar themselves from aiming at a noble object, their defires will move downwards, and they will feel themselves actuated by some low and abject passion. Thus if you cat off the top branches of a tree, and will not fuffer it to grow any higher, it will not therefore ceak to grow, but will quickly shoot out at the bottom. The man indeed who goes into the world only with the narrow views of felf-interest, who catches at the

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applause of an idle multitude, as he can find no solid contentment at the end of his journey, fo he deferves to meet with disappointments in his way; but he who is actuated by a nobler principle, whose mind is so far enlarged as to take in the prospect of his country's good, who is enamoured with that praise which is one of the fair attendants of virtue, and values not those acclamations which are not seconded by the impartial testimony of his own mind; who repines not at the low station which providence has at prefent allotted him, but yet would willingly advance himself by justifiable means to a more rising and advantageous ground; fuch a man is warmed with a generous emulation; it is a virtuous movement in him to wish and to endeavour that his power of doing good may be equal to his will.

THE man who is fitted out by nature, and fent into the world with great abilities, is capable of doing great good or mischief in it. It ought therefore to be the care of education to infuse into the untainted youth early notices of justice and honour, that fo the possible advantages of good parts may not take an evil turn, nor be perverted to base and unworthy purposes. It is the business of religion and philosophy not fo much to extinguish our passions, as to regulate and direct them to valuable well-chosen objects: when these have pointed out to us which course we may lawfully ficer, 'tis no harm to fet out all our fail: if the storms and tempests of advertity should rife upon us, and not fuffer us to make the haven where we would be, it will however prove no small confolation to us, in thefe circumstances, that we have neither miltaken our course, nor fallen into calamities of our own procuring.

RELIGION therefore (were we to consider it no farther than as it interpoles in the affairs of this life) is highly valuable, and worthy of great veneration; as it settles the various pretentions, and otherwise inter-

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fering interests of mortal men, and thereby consults the harmony and order of the great community; as it gives a man room to play his part, and exert his abilities; as it animates to actions truly laudable in themselves, in their effects beneficial to society; as it inspires rational ambition, corrects love, and elegant desires.

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No. 225. Saturday, November 17.

[By Mr Addison.]

Nullum numen abest, si sit prudentia-Juv. Sat. 10. v. 365.

Prudence supplies the want of every god.

I HAVE often thought if the minds of men were laid open, we should see but little difference between that of the wise man, and that of the sool. There are infinite reveries, numberless extravagancies, and a perpetual train of vanities which pass through both. The great difference is, that the first knows how to pick and cull his thoughts for conversation, by suppressing some, and communicating others; whereas the other lets them all indifferently sly out in words. This fort of discretion, however, has no place in private conversation between intimate friends. On such occasions the wisest men very often talk like the weakest; for indeed the talking with a friend is nothing else but thinking aloud.

Tully has therefore very justly exposed a precept delivered by some ancient writers, that a man should live with his enemy in such a manner, as might leave him room to become his friend; and with his friend in such a manner, that if he became his enemy, a should not be in his power to hurt him. The first part of this rule, which regards our behaviour towards an enemy, is indeed very reasonable, as well as very prudential; but the latter part of it, which regards our behaviour towards a friend, savours more of cunning than of discretion, and would cut a man off from the greatest pleasures of life, which are the freedoms of conversation with a bosom friend. Besides that, when a friend is turned into an enemy, and, (as the son of Sirach calls him) a bewrayer of secrets, the world is just enough to accuse the persidiousness of the friend, rather than the indiscretion of the person who consided in him.

DISCRETION does not only shew itself in words, but in all the circumstances of action; and is like an under-agent of providence, to guide and direct us in

the ordinary concerns of life.

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THERE are many more shining qualities in the mind of man, but there is mone so useful as discretion; it is this indeed which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it learning is pedantry, and wit impertinence: virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.

Non does discretion only make a man the master of his own parts, but of other men's. The discreet man finds out the talents of those he converses with, and knows how to apply them to proper tises. Accordingly if we look into particular communities and divisions of men, we may observe that it is the discreet man, not the witty, nor the learned, nor the brave, who guides the conversation, and gives measures to the society. A man with great talents, but void of discretion, is like Polyphemus in the sable, strong and blind, endued with an irresistible force, which, for want of sight, is of no use to him.

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Though a man has all other perfections, and wants discretion, he will be of no great consequence in the world; but if he has this single talent in perfection, and but a common share of others, he may do what he pleases in his particular station of life.

Ar the same time that I think discretion the most useful talent a man can be master of, I look upon cunning to be the accomplishment of little, mean, ungenerous minds. Diferetion points out the noblest ends to us, and purfues the most proper and laudable methods of attaining them: cunning has only private felfish aims, and sticks at nothing which may make Difcretion has large and extended them fucceed. views, and, like a well formed eye, commands a whole horizon; cunning is a kind of thort-fightedness that discovers the minutest objects which are near at hand, but is not able to difcern things at a distance. Difcretion, the more it is discovered, gives a greater authority to the person who possesses it; cunning, when it is once detected, lofes its force, and makes a man incapable of bringing about even those events which he might have done, had he paffed only for a plain man. Difcretion is the perfection of reason, and a guide to us in all the duties of life: cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong fense and good understanding: cunning is often to be met with in brutes themselves, and in perfons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often mistaken for wit, and gravity for wisdom.

THE cast of mind which is natural to a discreet man, makes him look forward into suturity, and confider what will be his condition millions of ages hence, as well as what it is at present. He knows that the misery or happiness which are reserved for him in another world, lose nothing of their reality by being

No. 225. placed at fo great a distance from him. The objects do not appear little to him because they are remote. He confiders that those pleasures and pains which lie hid in eternity, approach nearer to him every moment, and will be present with him in their full weight and measure, as much as those pains and pleasures which he feels, at this very instant. For this reason he is careful to fecure to himfelf that which is the proper happiness of his nature, and the ultimate design of his being. He carries his thoughts to the end of every action, and confiders the most distant as well as the most immediate effects of it. He supersedes every Little prospect of gain and advantage which offers itfelf here, if he does not find it confistent with his views of an hereafter. In a word, his hopes are full of immortality, his schemes are large and glorious, and his conduct fuitable to one who knows his true interest. and how to purfac it by proper methods.

I HAVE, in this essay upon discretion, considered it both as an accomplishment and as a virtue, and have therefore described it in its full extent; not only as it is converfant about worldly affairs, but as it regards our whole existence; not only as it is the guide of a mortal creature, but as it is in general the director of a reasonable being. It is in this light that discretion is represented by the wife man, who sometimes mentions it under the name of discretion, and sometimes under that of wisdom. It is indeed (as described in the latter part of this paper) the greatest wisdom, but at the same time in the power of every one to attain. Its advantages are infinite, but its acquisition easy: or, to fpeak of her in the words of the apocryphal writer, whom I quoted in my last Saturday's paper, · Wisdom is glorious, and never fadeth away, yet she is eafily feen of them that love her, and found of fuch as feek her. She preventeth them that defire her. in making herfelf first known unto them. He that Seeketh her early, shall have no great travel; for he

THE SPECTATOR. No. 226.

* shall find her sitting at his doors. To think there
fore upon her is perfection of wisdom, and whoso

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watcheth for her shall quickly be without care. For the goeth about feeking such as are worthy of her,

fheweth herself favourably unto them in the ways,

and meeteth them in every thought.'



No. 226. Monday, November 19.

--- Mutum est pistura poema. Hor,

A picture is a poem without words.

T HAVE very often lamented and hinted my forrow. I in feveral speculations, that the art of painting is made so little use of to the improvement of our manners. When we confider that it places the action of the person represented in the most agreeable aspect imaginable, that it does not only express the passion or concern as it fits upon him who is drawn, but has, under those features the height of the painter's imagination, what strong images of virtue and humanity might we not expect would be inftilled into the mind from the labours of the pencil? This is a poetry which would be understood with much less capacity, and less expence of time, than what is taught by writings; but the use of it is generally perverted, and that admirable skill prostituted to the basest and most unworthy ends. Who is the better man for beholding the most beautiful Venus, the best wrought Bacchanal, the images of fleeping Cupids, languishing nymphs, or any of the representations of gods, goddesses, demigods, fatires, Polyphemes, fphinxes, or fawns? But if the virtues and vices, which are fometimes pretended to be represented under such draughts, were given us

No. 225 by the painter in the characters of real life, and the persons of men and women, whose actions have rendered them laudable or infamous; we should not fee a good history piece without receiving an instructive lecture. There needs no other proof of this truth, than the testimony of every reasonable creature, who has feen the cartons in her majesty's gallery at Hampton-court: these are representations of no less actions than those of our blessed Saviour and his apostles. As I now fit and recollect the warm images which the admirable Raphael has raifed, it is impossible even from the faint traces in one's memory of what one has not feen thefe two years, to be unmoved at the horror and reverence which appear in the whole affembly when the mercenary man fell down dead; at the amazement of the man born blind, when he first receives fight; or at the graceless indignation of the forcerer, when he is struck blind. The lame, when they first find ftrength in their feet, fland doubtful of their new vigour. The heavenly apostles appear acting these great things, with a deep fense of the infirmities which they relieve, but no value of themselves who adminifler to their weakness. They know themselves to be but instruments; and the generous distress they are painted in when divine honours are offered to them, is a representation, in the most exquisite degree, of the beauty of holiness. When St Paul is preaching to the Athenians, with what wonderful art are almost all the different tempers of mankind represented in that elegant audience? You fee one credulous of all that is faid, another wrapt up in deep suspense, another faying there is fome reason in what he says, another ans gry that the apostle destroys a favourite opinion which he is unwilling to give up, another wholly convinced and holding out his hand in rapture, while the generality attend, and wait for the opinion of those who are of leading characters in the affembly. I will not pretend fo much as to mention that chart on which is

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No. 226.

drawn the appearance of our bleffed Lord after his refurrection. Prefent authority, late fufferings, humility and majefty, despotic command, and divine love, ore at once feated in his celeftial afpect. The figures of the eleven apostles, are all in the same passion of admiration, but differently according to their characters. Peter receives his master's orders on his knees with an admiration mixed with a more particular attention: the two next with a more open extafy, though fill constrained by the awe of the divine presence; the beloved disciple, whom I take to be the right of the two first figures, has in his countenance wonder drowned in love; and the last personage, whose back is towards the spectators, and his side towards the presence, one would fancy to be St Thomas, as abalhed by the confcience of his former diffidence; which perplexed concern it is possible Ra. phael thought too hard a task to draw, but by this acknowledgment of the difficulty to describe it.

The whole work is an exercise of the highest piety in the painter; and all the touches of a religious mind are expressed in a manner much more forcible than can possibly be performed by the most moving eloquence. These invaluable pieces are very justly in the hands of the greatest and most pious sovereign in the world; and cannot but be the frequent object of every one at their own leisure: but as an engraver is to the painter what a printer is to an author, it is worthy her majesty's name, that she has encouraged that noble artist, Monsieur Dorigny, to publish these works of Raphael. We have of this gentleman a piece of the transfiguration, which, a think, is held a work second

to none in the world.

METHINES it would be ridiculous in our people of condition, after their large bounties to foreigners of no name or merit, thould they overlook this occasion of having, for a trifling subscription, a work which it is impossible for a man of sense to behold, without be-

ing warmed with the noblest sentiments that can be inspired by love, admiration, compassion, contempt of this-world, and expectation of a better.

IT is certainly the greatest honour we can do our country, to diffinguish stangers of merit who apply to us with modelty and diffidence, which generally accompanies merit. No opportunity of this kind ought to be neglected; and a modest behaviour should alarm us to examine whether we do not lose something excellent under that difadvantage in the possessor of that quality. My skill in paintings, where one is not directed by the passion of the pictures, is so inconsiderable, that I am in a very great perplexity when I offer to speak of any performances of painters of landskips, buildings, or fingle figures. This makes me at a lofs how to mention the pieces which Mr Boul exposes to fale by auction on Wednesday next, in Shandois-street: but having heard him commended, by those who have bought of him heretofere, for great integrity in his dealing, and over-heard him himfelf, tho' a laudable painter, fay, Nothing of his own was fit to come into the room with those he had to fell, I feared I should lofe an occasion of ferving a man of worth, in omitting to speak of his auction.

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No. 227. Tuesday, November 20.

[By Mr Addison.]

Ω μοι έγώ τι πάθω; τι ο δύσσοος; έχ θπακέως;.

Τά βαίταν άποδύς ως κύματα τῆνα άλεθμαι

Ωπερ τώς θύννως σκοπιάζελαι Ολπις ο γριπεύς.

Κάκα μη ποθάνω, τὸ γε μὰν τεὸν άδυ τέτυλλα».

THEOCE.

N my last Thursday's paper, I made mention of a place called the lover's leap, which I find has raifed a great curiofity among feveral of my correspondents. I there told them that this leap was used to be taken from a promontory of Leucas. This Leucas was formerly a part of Acarnania, being joined to it by a narrow neck of land, which the fea has by length of time overflowed and washed away; so that at present Leucas is divided from the continent, and is a little island in the Ionian sea. The promontory of this illand, from whence the lover took his leap, was formerly called Leucate. If the reader has a mind to know both the ifland and the promontory by their modern titles; he will find in his map the ancient ifland of Leucas under the name of St Mauro, and the ancient promontory of Leucate under the name of the cape of St Mauro.

Since I am engaged thus far in antiquity, I must observe, that Theoritus, in the motto prefixed to my paper describes one of his despairing shepherds addressing himself to his mistress after the following manner: Alas! what will become of me! wretch that I am! will you not hear me? I'll throw off my clothes, and take a leap into that part of the sea which is so much frequented by Olphis the softer-man. And tho

No. 227. I should escape with my life, I know you will be pleafed with it. I shall leave it with the critics to determine whether the place, which this shepherd so particularly points out, was not the above-mentioned Leucate, or at least fome other lover's leap, which was supposed to have had the same effect. I cannot believe, as all the interpreters do, that the shepherd means nothing farther here, than that he would drown himself, since he represents the issue of his leap as doubtful, by adding, That if he should escape with life, he knows his mistress would be pleased with it: which is according to our interpretation, that she would rejoice any way to get rid of a lover who was fo troublefome to her ...

AFTER this short preface, I shall present my reader with fome letters which I have received upon this fubject. The first is fent me by a physician.

Mr SPECTATOR,

HE lover's leap, which you mentioned in your 223d paper, was generally, I believe, a very effectual cure for love, and not only for love, but for all other evils. In short, Sir, I am afraid it was fuch a leap as that which Hero took to get rid of her paffion for Leander. A man is in no danger of breaking his heart, who breaks his neck to prevent it. I know very well the wonders which ancient authors relate: concerning this leap; and in particular, that very ' many persons who tried it, escaped not only with their " · lives but their limbs. If by this means they got rid of their love, though it may in part be ascribed to the reasons you give for it; why may not we sup-· pose that the cold bath, into which they plunged themselves, had also some share in their cure? A · leap into the fea, or into any creek of falt waters, . very often gives a new motion to the spirits, and a e new turn to the blood; for which reason we prescribe . it in distempers which no other medicine will reach. · I could produce a quotation out of a very venerable

author, in which the frenzy produced by love, is compared to that which is produced by the biting

of a mad dog. But as this comparison is a little too

coarfe for your paper, and might look as if it were

cited to ridicule the author who has made use of it;

I shall only hint at it, and defire you to consider whether, if the frenzy produced by these two differ-

ent causes be of the same nature, it may not very pro-

perly be cured by the fame means.

Iam, SIR,

Your most humble servant; and well-wisher, Escularing

Mr. SPECTATOR,

very long and melancholy. To give you the heads of it: A young gentleman, after having made his applications to me for three years together, and filled my head with a thousand dreams of happiness, some few days fince married another. Pray tell me in what part of the world your promontory lies, which you call the lover's leap, and whether one may go to it by land? But, alas, I am afraid it has lost its virtue, and that a woman of our times would find no more relief in taking such a leap, than in singing an hymn to Venus. So that I must cry out with Dido in Dryden's Virgil.

Ab! cruel heaven, that made no cure for love!

Your disconsolate servant.

ATHENAIS.

MISTER SPICTATUR,

My heart is so full of loses and passions for Mrs.

Gwinisrid, and she is so pettish and over-run
with cholers against me, that if I had the good happiness to have my dwelling (which is placed by my

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e creat-cranfather upon the pottom of an hill) no farther distance but twenty mile from the lofer's leap. I would indeed indefour to preck my neck upon it on purpofe. Now, good mifter SPICTATUR of Crete Pritain, you must know it, there is in Caernarvanshire a very pig mountain, the clory of all Wales, which is named Penmainmaure, and you must also know, it is no crete journey on foot from me; but the road " is stony and bad for shooes. Now, there is upon the · forehead of this mountain a very high rock, like a parish steeple, that cometh a huge deal over the fea; of fo when I am in my melancholies, and I do throw myfelf from it, I do defire my fery good friend to tell me in his Spictatur, if I shall be cure of my griefous · lofes; for there is the fea clear as glafs, and as creen as the leek: then likeways if I be drown, and preak my neck, if Mrs Gwinifrid will not lofe me afterwards. Pray be fpeedy in your answers, for I am in · creat hafte, and it is my tefires to do my pufiness without loss of time. I remain with cordial affections, your ever loting friend, magnetis He and de and Daugth up Shenkyn.

P. S. 'My law fuits have brought me to London, but I have loft my causes; and so have made my refolutions to go down and leap before the frosts begin; for I am apt to take colds.

RIDICULE, perhaps, is a better expedient against love than fober advice, and I am of opinion, that Hudibras and Don Quixote may be as effectual to cure the extravagancies of this paffion, as any of the old philofophers. I shall therefore publish very speedily the tranflation of a little Greek manuscript, which is fent me by a learned friend. It appears to have been a piece of those records which were kept in the temple of Apollo, that food upon the promontory of Leucate: The reader will find it to be a fummary account of feveral persons who tried the lover's leap, and of the fuccess they sound in it. As there seem to be in it some anachronisms and deviations from the antient orthography, I am not wholly satisfied myself that it is authentic, and not rather the production of one of those Grecian sophisters, who have imposed upon the world several spurious works of this nature. I speak this by way of precaution, because I know there are several writers of uncommon erudition, who would not fail to expose my ignorance, if they caught me tripping in a matter of so great moment.



No 228. Wednesday, November 21.

Percunctatorem fugito, nam garrulus idem est.

HOR. Ep. 18. 1. 1. v. 69.

The impertinent be fure to hate;
Who loves to ask, will love to prate. FRANCIS.

HERE is a creature who has all the organs of fpeech, a tolerable good capacity for conceiving what is faid to it, together with a pretty proper behaviour in all the occurrences of common life; but naturally very vacant of thought in itself, and therefore. forced to apply itself to foreign affiltances. Of this make is that man who is very inquisitive. You may often observe, that though he speaks as good sense as any man upon any thing with which he is well acquainted; he cannot trust to the range of his own fancy to entertain himfelf upon that foundation, but goes on still to new inquiries. Thus, though you know he is fit for the most polite conversation, you shall see him very well contented to fit by a jockey, giving an account of the many revolutions in his horse's health, what potion he made him take, how that agreed with him, how afterwards he came to his stomach and his

250 No: 228: exercise, or any the like impertinence; and be as well. pleased as if you had talked to him on the most important truths. This humour is far from making a. man unhappy, though it may fubject him to rallery, for he generally falls in with a person who seems to be born for him, which is your talkative fellow. It is fo ordered, that there is a fecret bent, as natural as. the meeting of different fexes, in these two characters, to fupply each other's wants. I had the honour the other day to fit in a public room, and faw an inquifitive man look with an air of fatisfaction upon the approach of one of these talkers. The man of ready utterance fat down by him, and rubbing his head, leaning on his arm, and making an uneafy countenance, he began: 'There is no manner of news to-day. I cannot tell what is the matter with me, but I slepte very ill last night; whether I caught cold or no, I know not, but I fancy I do not wear shoes thick enough for the weather, and I have coughed all this. week: it must be fo, for the custom of washing my head winter and fummer with cold water, prevents any injury from the feafon entering that way; fo it " must come in at my feet: but I take no notice of it; as it comes, fo it goes. Most of our evils proceed from too much tenderness; and our faces are naturally as. · little able to refift the cold as other parts. The Indian answered very well to an European, who asked. him how he could go naked; I am all face.'

LOBSERVED this discourse was as welcome to my general inquirer as any other of more consequence could have been; but fomebody calling our talker to another part of the room, the inquirer told the next man who fat by him, that Mr Such-a-one, who was just gone from him, used to wash his head in cold water every morning; and fo repeated almost verbatim all that had been faid to him. The truth is, the inquifitive are the funnels of conversation; they do not take in any thing for their own use, but merely to pass.

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all the good and evil that is spoken in town are conveyed. Such as are offended at them, or think they suffer by their behaviour, may themselves mend that inconvenience; for they are not a malicious people, and if you will supply them, you may contradict any thing they have said before by their own mouths. A farther account of a thing is one of the gratefullest goods that can arrive to them; and it is seldom that they are more particular than to say, The town will have it, or I have it from a good hand: so that there is room for the town to know the matter more particularly, and for a better hand to contradict what was said by a good one.

I HAVE not known this humour more ridiculous than in a father, who has been earnestly follicitous to have an account how his fon has passed away his leifure hours; if it be in a way thoroughly infignificant, there cannot be a greater joy than an inquirer discovers in feeing him follow so hopefully his own steps: but this humour among men is most pleasant when they are faving something which is not wholly proper for a third person to hear, and yet is in itself indisferent. The other day there came in a well-dreffed young fellow, and two gentlemen of this species immediately fell a whifpering his pedigree. I could overhear, by breaks, She was his aunt; then an answer, Ay, the was of the mother's fide: then again in a little lower voice, His father wore generally a darker wig; answer, Not much. But this gentleman wears higher beels to his shoes.

As the inquisitive, in my opinion, are such, merely from a vacancy in their own imaginations, there is nothing, methinks, so dangerous as to communicate severs to them; for the same temper of inquiry makes them as impertinently communicative: but no man, though he converses with them, need put himself in their power, for they will be contented with matters

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of less moment as well. When there is suel enough, no matter what it is.——Thus the ends of sentences in the news-papers as, rhis wants confirmation, this octains many speculations, and time will discover the event, are read by them, and confidered not as mere expletives.

ONE may fee now and then this humour accompamied with an infatiable defire of knowing what paffes, without turning it to any use in the world but merely their own entertainment. A mind which is gratified this way is adapted to humour and pleasantry, and formed for an unconcerned character in the world; and, like myfelfy toobe a more Spectator. This curiofuy, without malide or felf-interest, lays up in the imagination a magazine of circumstances which cannot but entertain when they are produced in conversation. If one were to know, from the man of the first qualiby to the meanest fervant, the different intrigues, fentiments, pleafures, and interests of mankind, would it not be the most pleasing entertainment unaginable to enjoy fo constant a farce, as the observing mankind much more different from themselves in their secret thoughts and public actions, than in their night-caps and long periwigs?

ME SPECTATOR,

PLUTARCH tells us, that * Caius Graechus, the Roman, was frequently hurried by his passion into so loud and tumultuous a way of speaking, and so strained his voice as not to be able to proceed. To remedy this excess, he had an ingenious servant, by name Licinius, always attending him with a pitch-pipe, or instrument to regulate the voice; who, when-

Itaque idem Gracobus, quod potes audire, Catule, ex Licinio, cliente tuo, literato homine, quem servum ille habuit ad manum, cum eburneola solitus est habere, sistula qui staret occulte post ipsum, cum concionaretur, peritum hominem, qui instaret celeriter cum sonum, quo illum aut reprisum excitaret, aut a contentione revocaret. Gic, de Orator, 3-60.

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ever he heard his master begin to be high, immedi.

ately touched a fost note; as which, it is faid, Cains

would prefently abate and grow calm.

Upon recollecting this flory, I have frequently wondered that this useful instrument should have been fo long discontinued; especially, fince we find that this good office of Licinius has preferved his memory for many hundred years, which, methinks · should have encouraged some one to have revived it, if not for the public good, yet for his own credit. It may be objected, that our lond talkers are · fo fond of their own noise, that they would not take it well to be checked by their fervants: but granting this to be true, furely any of their hearers have a very good title to play a fost note in their own defence. To be fhort, no Licinius appearing, and the noise increasing, I was resolved to give this late long vacation to the good of my country; and I have at ' length, by the affiftance of an ingenious artist, who works to the royal fociety, almost compleated my defign, and shall be ready, in a short time, to furs nish the public with what number of these instruments they please, either to lodge at coffee houses, or carry for their own private use. In the mean time, I shall pay that respect to several gentlemen, who I know will be in danger of offending against this in-Arument, to give them notice of it by private letters; in which I shall only write, Get a Licinius.

I SHOULD now trouble you no longer, but that I must not conclude without desiring you to accept one of these pipes, which shall be lest for you with Buck- ley; and which I hope will be serviceable to you, fince as you are silent yourself, you are most open to the insults of the noisy.

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I am, SIR, Go:

W. B.

^{*} I HAD almost forgot to inform you, that as an im-

No. 229. THE SPECTATOR.

· provement in this instrument, there will be a parti-

· cular note, which I call a hush note; and this is to

be made use of against a long story, swearing, ob-

· fceneness, and the like.

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No. 229. Thursday, November 22.

Vivuntque commissi calores

Ealiæ sidibus puellæ. Han. Od. 9, 1. 4, v. 10.

Nor Sappho's amorous frames decay; Her living songs preserve the charming art, Her love still breathes the passions of the heart.

FRANCIS.

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A MONG the many famous pieces of antiquity which are still to be seen at Rome, there is the trunk of a statue which has lost the arms, legs, and head; but discovers such an exquisite workmanship in what remains of it, that Michael Angelo declared he had learned his whole art from it. Indeed he studied it so attentively, that he made most of his statues, and even his pictures in that gusto, to make use of the Italian phrase; for which reason this maimed statue is still called Michael Angelo's school.

A FRAGMENT of Sappho, which I design for the subject of this paper, is in as great reputation among the poets and critics, as the mutilated figure above mentioned is among the statuaries and painters. Several of our countrymen, and Mr Dryden in particular, seem very often to have copied after it in their dramatic writings, and in their poems upon love.

WHATEVER might have been the occasion of this.

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ode, the English reader will enter into the beauties of it, if he supposes it to have been written in the person of a lover sitting by his mistress. I shall set to view three different copies of this beautiful original: the first is a translation by Catullus, the second by Monsieur Boileau, and the last by a gentleman whose translation of the hymn to Venus has been so deservedly admired.

AD LESBIAM.

Ille mi par este des videtur,
Ille, si sas est, superare divos,
Qui sedens adversus identidem te
Spectat, et audit

Dulce ridentem, misero quod omnes Eripit sensus mihi: nam simul te, Lesbia, adspexi, nihit est super mi Quod lognar amens.

Lingua sed torpet: tenuis sub artus Flamma dimanat, sonitu suopte Tinniunt aures: gemina teguntur Lumina noste.

My learned reader will know very well the reason why one of these verses is printed in Roman letter: and if he compares this translation with the original, will find that the three first stansars are rendered almost word for word, and not only with the same elegance, but with the same short turn of expression which is so remarkable in the Greek, and so peculiar to the Sapphic ode. I cannot imagine for what reason Madam Dacier has told us, that this ode of Sappho is preserved entire in Longinus; since it is manifest to any one who looks into that author's quotation of it, that there must at least have been another stanza, which is not transmitted to us.

THE fecond translation of this fragment which I shall here cite, is that of Monsieur Boileau.

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Heureux! qui pres de toi, pour toi seule soupire: Qui jouit du plaisir de t'entendre parler: Qui te voit quelquesois doucement lui sourire. Lex dieux, dans son bonheur, peuvent-ils l'egaler?

Je sens de veine en veine une subtile stamme Courir par tout mon corps, si-tot que je te vois: Et dans les doux transports, ou s'egare mon ame, Je ne scauros trouver de langue, ni de voix.

Un nuage confus se repand sur ma vue, Je n'entens plus, je tombe en de douces langueurs; Et pale, sans hâleine, interdite, esperdue, Un frisson me faisit, se tremble, je me meurs.

THE reader will fee that this is rather an imitation than a translation. The circumstances do not lie so thick together and follow one another with that vehemence and emotion as in the original. In short, Monsieur Boileau has given us all the poetry, but not all the passion of this samous fragment. I shall, in the last place, present my reader with the English translation.

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Blest as the immortal gods is he, The youth who fondly sits by thee, And hears and sees thee all the while Softly speak and sweetly smile.

11.

'Twas this depriv'd my foul of rest,
And rais'd such tumults in my breast;
For while I gaz'd, in transport tost,
My breath was gone, my voice was lost;

III.

My bosom glow'd; the subtle slame Ran quick through all my vital frame; O'er my dim eyes a darkness hung; My ears with hollow murmurs rung.

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In dewy damps my limbs were chill'd; My blood with gentle horrors thrill'd; My feeble pulle forgot to play? I fainted, fank, and dy'd away.

INSTEAD of giving any character of this last translation, I shall desire my learned reader to look into the criticisins which Longinus has made upon the original. By that means he will know to which of the translations he ought to give the preference. I shall only add, that this translation is written in the very spirit of Sappho, and as near the Greek as the genius of our language will possibly suffer.

LONGINUS has observed that this description of love in Sappho is an exact copy of nature, and that all the circumstances which follow one another in such an hurry of sentiments, notwithstanding they appear repugnant to each other, are really such as happen in the frenzies of love.

I WONDER, that not one of the critics or editors, through whose hands this ode has passed, has taken occasion from it to mention a circumstance related by Plutarch. That author, in the famous story of Antiochus, who fell in love with Stratonice, his motherin-law, (and not dairing to discover his passion) pretended to be confined to his bed by fickness, tells us, that Erafistratus, the physician, found out the nature of his distemper by those symptoms of love which he had learned from Sappho's writings. Stratonice was in the room of the love-fick prince, when these symptoms discovered themselves to his physician; and itis probable, that they were not very different from those which Sappho here describes in a lover sitting by his mistress. This story of Antiochus is so well known, that I need not add the fequel of it, which has no relation to my present subject.



No 230. Friday, November 23.

Homines ad Deos nulla re propius accedunt, quam falutem hominibus dando. Tull.

Men resemble the gods in nothing so much, as in doing good to their fellow-creatures.

TUMAN nature appears a very deformed, or a very beautiful object, according to the different lights in which it is viewed. When we fee men of inflamed passions, or of wicked defigns, tearing one another to pieces by open violence, or undermining each other by fecret treachery; when we observe base and narrow ends pursued by ignominious and dishonest means; when we behold men mixed in fociety as if it were for the destruction of it; we are even ashamed of our species, and out of humour with our own being: but in another light, when we behold them mild, good, and benevolent, full of a generous regard for the public profperity, compaffionating each other's diffresses, and relieving each other's wants, we can hardly believe they are creatures of the fame kind. this view they appear gods to each other, in the exercife of the noblest power, that of doing good; and the greatest compliment we have ever been able to make to our own being, has been by calling this difposition of mind humanity. We cannot but observe a pleasure arising in our own breast upon the seeing or hearing of a generous action, even when we are wholly difinterested in it. I cannot give a more proper instance of this, than by a letter from Pliny, in which he recommends a friend in the most handsome manner, and, methinks, it would be a great pleafure know the fuccess of this epistle, though each party concerned in it has been so many hunderd years in his grave.

To MAXIMUS.

WHAT I should gladly do for any friend of yours, I think I may now with confidence request for a friend of mine. Arrianus Maturius is the most confiderable man of his country; when I call him fo I do not speak with relation to his fortune, though that is very plentiful, but to his integrity, justice, gravity, and prudence; his advice is useful to mein business, and his judgment in matters of learnings his fidelity, truth, and good understanding, are very great; befides this, he loves me as you do, than which 'I cannot fay any thing that fignifies a warmer affection. He has nothing that is aspiring; and though he might rife to the highest order of nobility, he keeps himself in an inferior rank: yet I think my. felf bound to use my endeavours to serve and pro-" mote him; and would therefore find the means of adding fomething to his honours while he neither expects nor knows it, nay, though he should refuseit. Something, in fhort, I would have for him that may be honourable, but not troublesome; and I intreat that you will procure him the first thing of this kind that offers, by which you will not only oblige me, but him alfo; for tho' he does not covet it, I know he would be as grateful in acknowledging your favour as if he had asked it.

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Mr SPECTATOR,

THE reflexions in some of your papers on the service manner of education now in use, have given birth to an ambition, which, unless you discontenance it, will, I doubt, engage me in a very dissipant, though not ungrateful adventure. I am about to undertake, for the sake of the British youch, to instruct them in such a manner, that the most danger

or rous page in Virgil or Homer may be read by them with much pleasure, and with persed safety to their

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' Could I prevail fo far as to be honoured with the protection of some few of them, (for I am not hero enough to refcue many) my defign is to retire with them to an agreeable folitude; though within the ' neighbourhood of a city, for the convenience of their being instructed in music, dancing, drawing, defigning, or any other fuch accomplishments; which it is conceived may make as proper diversions for them, and almost as pleasant, as the little fordid games which dirty fchool-boys are fo much delighted with. It may eafily be imagined, how fuch a pretty fociety, conversing with none beneath themselves, and fometimes admitted as perhaps not unentertaining parties amongst better company, commended and careffed for their little performances, and turned by fuch conversations to a certain gallantry of foul, might be brought early acquainted with fome of the most polite English writers. Thus having given them fome tolerable taite of books, they would ' make themselves masters of the Latin tongue by methods far easier than those in Lilly, with as little difficulty or reluctance as young ladies learn to fpeak French, or to fing Italian operas. When they had advanced thus far, it would be time to form their tafte fomething more exactly: one that had any true rel fh of fine writing, might, with great pleafure both to himself and them, run over together with them the best Roman historians, poets, and orators, and point out their more remarkable beauties; give them a fhort scheme of chronology, a little view of e geography, medals, aftronomy, or what elfe might best feed the busy inquisitive humour so natural to that age. Such of them as had the least spark of ' genius, when it was once awakened by the fhining thoughts and great fentiments of these admired writ-

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ers, could not, I believe, be eafily withheld from attempting that more difficult fister-language, whose exalted beauties they would have heard fo often ce. lebrated as the pride and wonder of the whole learn. ed world. In the mean while, it would be requifite to exercise their stile in writing any light pieces that alk more of fancy than of judgment: and that frequently in their native language, which every one, · methinks, should be most concerned to cultivate, efpecially letters in which a gentleman must have so frequent occasions to distinguish himself. A fet of genteel good-natured youths fallen into fuch a manner of life, would form almost a little academy, and doubtless prove no fuch contemptible companions, as might not often tempt a wifer man to mingle him-· felf in their diversions, and draw them into such ferious sports as might prove nothing less instructing than the gravest lessons. I doubt not but it might be made some of their favourite plays, to contend which of them should recite a beautiful part of a poem or oration most gracefully, or fometimes to join in acting a scene of Terence, Sophocles, or our own · Shakespear. The cause of Milo might again be · pleaded before more favourable judges, Cæfar a fecond time be taught to tremble, and another race of Athenians be afresh enraged at the ambition of another Philip. Amidst these noble amusements, we could hope to fee the early dawnings of their imagination daily brighten into fense, their innocence · improve into virtue, and their unexperienced goodanature directed to a generous love of their country.

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No. 231. Saturday, November 24.

[By Mr ADDISON.]

O pudor! O pietas!--O modesty! O piety!

MART.

OOKING over the letters which I have lately received from my correspondents, I met with the following one, which is written with such a spirit of politeness, that I could not but be very much pleased with it myself, and question not but it will be as acceptable to the reader.

[By Mr Hughes.]

Mr SPECTATOR,

TOU, who are no stranger to public assemblies, cannot but have observed the awe they often strike on such as are obliged to exert any talent before them. This is a fort of elegant diffress, to which Ingenuous minds are the most liable, and may therefore deferve fome remarks in your paper. brave fellow, who has put his enemy to flight in the field, has been in the utmost disorder upon making a speech before a body of his friends at home: one would think there was some kind of fascination in the eyes of a large circle of people, when darting altogether upon one person. I have seen a new actor in a tragedy fo bound up by it, as to be fcarce able to speak or move, and have expected he would have died above three acts before the dagger or cup of poison were brought in. It would not be amis, if fuch an one were at first introduced as a ghost, or a statue, till he recovered his spirits, and grew fit for fome living part.

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" As this fudden defertion of one's felf flews a diff. dence, which is not displeasing, it implies at the fame time the greatest respect to an audience that can be. It is a fort of mute eloquence, which pleads for their favour much better than words could do; and we find their generofity naturally moved to support those who are in so much perplexity to emertain them. I was extremely pleased with a late instance of this kind at the opera of Almahide, in the encon-· ragement given to a young finger, whose more than · ordinary concern on her first appearance, recom-' mended her no less than her agreeable voice, and just Mere bashfulness without merit is * performance. aukward; and merit without modesty, infolent, But modest merit has a double claim to acceptance, and generally meets with as many patrons as be-· holders. I am. &c.

It is impossible that a person should exert himself to advantage in an assembly, whether it be his parter ther to sing or speak, who sies under too great oppressions of modesty. I remember, upon talking with a friend of mine concerning the force of pronunciation, our discourse led us into the enumeration of the several organs of speech; which an orator ought to have in perfection, as the tongue, the teeth, the lips, the nose, the palate, and the wind-pipe. Upon which, says my friend, you have omitted the most material organ of them all, and that is the forehead.

But notwithstanding an excess of modesty obstructs the tongue, and renders it unsit for its offices, a due proportion of it is thought so requisite to an orator, that rhetoricians have recommended it to their disciples as a particular in their art. Cicero tells us, that he never liked an orator who did not appear in some little confusion at the beginning of his speech and confesses that he himself never entered upon an oration without trembling and concern. It is indeed

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No. 231. kind of deference which is due to a great affembly, and feldom fails to raise a benevolence in the audience towards the person who speaks. My correspondent has taken notice that the bravest men often appear tinorous on these occasions, as indeed we may observe, that there is generally no creature more impudent than a coward.

-Lingua melior, sed frigida bello VIRG. Æn. 11. v. 338. Dextera-

-Bold at the council board; But cautious in the field, he shunn'd the sword.

DRYDEN.

A BOLD tongue and a feeble arm are the qualificaions of Drances in Virgil; as Homer, to express a nan both timorous and faucy, makes use of a kind of point, which is very rarely to be met with in his writngs; namely, that he had the eyes of a dog, but the heart of a deer.

A just and reasonable modesty does not only recommend eloquence, but fets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies, like the shades in paint. ngs, it raises and rounds every figure, and makes the colours more beautiful, though not fo glaring as they would be without it.

Modesty is not only an ornament, but also a guard o virtue. It is a kind of quick and delicate feeling n the foul, which makes her shrink and withdraw herself from every thing that has danger in it. It is such an exquisite sensibility, as warns her to shun the irst appearance of every thing which is hurtful.

I CANNOT at present recollect either the place or time of what I am going to mention; but I have read omewhere in the history of ancient Greece, that the vomen of the country were seized with an unaccountable melancholy, which disposed several of them to make away with themselves. The senate, after having tried many expedients to prevent this self-murder, which was so frequent among them, published an edict, That if any woman whatever should lay violent hands upon herself, her corpse should be exposed naked in the street, and dragged about the city in the most public manner. This edict immediately put a stop to the practice which was before so common. We may see in this instance the strength of semale modesty, which was able to overcome the violence even of madness and despair. The sear of shame in the fair sex, was in those days more prevalent than that of death.

Ir modesty has so great an influence over our actions, and is in many cases so impregnable a sence to virtue; what can more undermine morality than that politeness which reigns among the unthinking part of mankind, and treats as unfashionable the most ingenuous part of our behaviour; which recommends impudence as good breeding, and keeps a man always in countenance, not because he is innocent, but because he is shameless?

SENECA thought modelty so great a check to vice, that he prescribes to us the practice of it in secret, and advises us to raise it in ourselves upon imaginary occasions, when such as are real do not offer themselves: for this is the meaning of his precept, that when we are by ourselves, and in our greatest solitudes, we should fancy that Cato stands before us, and sees every thing we do. In short, if you banish modely out of the world, she carries away with her half the virtue that is in it.

AFTER these reflexions on modesty, as it is a virtue, I must observe, that there is a vicious modesty, which justly deserves to be ridiculed, and which those persons very often discover, who value themselves most upon a well-bred confidence. This happens when a man is assumed to act up to his reason, and would not, pon any consideration, be surprised in the practice of

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t, of those duties, for the performance of which he was sent into the world. Many an impertinent libertine would blush to be caught in a serious discourse, and would scarce be able to shew his head, after having disclosed a religious thought. Decency of behaviour, all outward show of virtue, and abhorrence of vice, are carefully avoided by this set of shame-saced people, as what would disparage their gaiety of temper, and infallibly bring them to dishonour. This is such a poorness of spirit, such a despicable cowardice, such a degenerate, abject state of mind, as one would think human nature incapable of, did we not meet with frequent instances of it in ordinary conversation.

THERE is another kind of vicious modesty which makes a man ashamed of his person, his birth, his profession, his poverty, or the like missortunes, which it was not in his choice to prevent, and is not in his power to rectify. If a man appears ridiculous by any of the afore-mentioned circumstances, he becomes much more so by being out of countenance for them. They should rather give him occasion to exert a noble spirit, and to passiate those impersections which are not in his power, by those persections which are; or, to use a very witty allusion of an eminent author, he should imitate Castar, who, because his head was bald, covered that defect with laurels.



No. 232. Monday, November 16.

Nihil largiundo gloriam adeptus est. SALLUST.

By bestowing nothing he acquired glory.

MY wise and good friend, Sir Andrew Freeport, divides himself almost equally between the town and the country; his time in town is given up to the

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when he is pleased to invite me.

The other day, as soon as we were got into his chariot, two or three beggars on each side hung upon the doors, and solicited our charity with the usual rhetoric of a sick wife or husband at home, three or sour helpless little children all starving with cold and hunger. We were forced to part with some money to get rid of their importunity; and then we proceeded on our journey, with the blessings and acclamations

of these people.

"Well then, says Sir Andrew, we go off with the prayers and good wishes of the beggars, and perhaps too our healths will be drunk at the next alemonfe: so all we shall be able to value ourselves upon, is, that we have promoted the trade of the victualler, and the excises of the government. But how sew ounces of wool do we see upon the backs of those poor creatures? And when they shall next fall in our way, they will hardly be better drest; they must always live in rags to look like objects of compassion If their families too are such as they are represented, it is certain they cannot be better clothed, and must be a great deal worse sed; one would think potatoes should be all their bread, and their

"drink the pure element; and then what goodly cuftomers are the farmers like to have for their wool,
corn and cattle? Such customers, and such a confumption, cannot chuse but advance the landed interest, and hold up the rents of the gentlemen.

" But of all men living, we merchants, who live " by buying and felling, ought never to encourage " beggars. The goods which we export are indeed " the product of the lands, but much the greatest part " of their value is the labour of the people : but how " much of these people's labour shall we export whilst " we hire them to fit still? The very alms they receive " from us, are the wages of idleness. I have often " thought that no man should be permitted to take " relief from the parish, or to ask it in the street, till " he has first purchased as much as possible of his own " livelihood by the labour of his own hands; and then "the public ought only to be taxed to make good " the deficiency. If this rule was strictly observed, " we should see every where such a multitude of new " labourers, as would in all probability reduce the " prices of all our manufactures. It is the very life " of merchandise to buy cheap and sell dear. The " merchant ought to make his out fet as cheap as " possible, that he may find the greater profit upon " his returns; and nothing will enable him to do this " like the reduction of the price of labour upon all " our manufactures. This too would be the ready " way to increase the number of our foreign markets: "the abatement of the price of the manufacture " would pay for the carriage of it to more distant " countries; and this confequence would be equally " beneficial both to the landed and trading interests. " As fo great an addition of labouring hands would " produce this happy consequence both to the mer-" chant and the gentleman; our liberality to common " beggars, and every other obstruction to the increase " of labourers, must be equally pernicious to both.

SIR Andrew then went on to affirm, That the reduction of the prices of our manufactures by the addition of fo many new hands, would be no inconvenience to any man: but observing I was something start. led at the affertion, he made a short pause, and then refumed the discourse. " It may seem, says he, a pa-" radox, that the price of labour should be reduced " without an abatement of wages, or that wages can be abated without any inconvenience to the labour-" er, and yet nothing is more certain, than that both "these things may happen. The wages of the la-" bourers make the greatest part of the price of every "thing that is useful; and if, in proportion with the " wages, the prices of all other things should be abated; " every labourer with lefs wages would fill be able " to purchase as many necessaries of life; Where then " would be the inconvenience? But the price of la-" bour may be reduced by the addition of more hands " to a manufacture, and yet the wages of persons re-" main as high as ever. The admirable Sir William " Petty has given examples of this in some of his wri-"tings: one of them, as I remember, is that of a " watch, which I shall endeavour to explain so as shall " fuit my present purpo'e. It is certain that a single " watch could not be made fo cheap in proportion by one man only, as a hundred watches by an hundred; " for, as there is vast variety in the work, no one person " could equally fuit himself to all the parts of it; the " manufacture would be tedious, and at last but clum-" fily performed: but if an hundred watches were to " be made by an hundred men, the cases may be as-" figned to one, the dials to another, the wheels to " another, the fprings to another, and every other " part to a proper artist; as there would be no need " of perplexing any one person with too much variety, " every one would be able to perform his fingle part " with greater skill and expedition; and the hundred " watches would be finished in one fourth part of the

were equal. The reduction of the price of the mamufacture would increase the demand of it, all the
fame hands would be still employed, and as well
paid. The same rule will hold in the clothing, the
shipping, and all other trades whatsoever. And
thus an addition of hands to-our manufactures will
only reduce the price of them; the labourer will
fill have as much wages, and will consequently be
enabled to purchase more conveniencies of life; so
that every interest in the nation would receive a beness time of the mation would receive a beness time of the mation would receive a beness time of the mation would receive a be-

"BESIDES, I fee no occasion for this charity to common beggars, since every beggar is an inhabitant of a parish, and every parish is taxed to the maintainance of their own poor. For my own part, I cannot be mightily pleased with the laws which have done this, which have provided better to feed than employ the poor. We have a tradition from our forefathers, that after the first of those laws was made, they were insulted with that famous song;

"Hang forrow, and cast away care,

"The parish is bound to find us, &c.

" And if we will be so good-natured as to maintain

" them without work, they can do no less in return

" than fing us the merry beggars.

"What then? am I against all acts of charity? God forbid! I know of no virtue in the gospel that is in more pathetic expressions recommended to our practice. I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clow thed me not; a stranger, and ye took me not in; sick and in prison, and ye visited me not. Our blessed Saviour treats the exercise or neglect of charity towards a poor man, as the performance or breach of this duty towards himself. I shall endeavour to o-

" bey the will of my Lord and Master: and therefore " if an industrious man shall submit to the hardest labour and coarfelt fare, rather than endure the shame " of taking relief from the parish, or asking it in the " fireet, this is the hungry, the thirsty, the naked: " and I ought to believe, if any man is come hither " for shelter against persecution or oppression, this is " the stranger, and I ought to take him in. If any " countryman of our own is fallen into the hands of infidels, and lives in a state of miserable captivity, " this is the man in prison, and I should contribute " to his ranfom. I ought to give to an hospital of in-" valids, to recover as many useful subjects as I can; " but I shall bestow none of my bounties upon an alms-" house of idle people; and, for the same reason, ! " fhould not think it a reproach to me, if I had with-" held my charity from these common beggars. But " we prescribe better rules than we are able to prac-" tife; we are ashamed not to give into the mistaken " customs of our country: but, at the fame time, I " cannot but think it a reproach worse than that of " common fwearing, that the idle and the abandoned " are fuffered, in the name of heaven and all that is " facred, to extert from Christian and tender minds, " a fupply to a profligate way of life, that is always " to be supported, but never relieved.

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No. 233. Tuesday, November 27.

[By Mr ADDISON.]

—Tonquam hac sint nostri medicina suroris, Aut deus ille malis hominum mitescere discat. VIRG. Ecl. 10. v. 604

As if by these my suff'rings I could ease, Or by my pains the god of love appease. DRYDEN.

I SHALL, in this paper, discharge myself of the promise I have made to the public, by obliging them with a translation of the little Greek manuscript, which is said to have been a piece of these records that were preserved in the temple of Apollo, upon the promontory of Leucate: it is a short history of the lover's leap, and is inscribed, An account of the persons, male and semale, who offered up their vows in the temple of the Pythian Apollo, in the forty sixth Olympiad, and leaped from the promontory of Leucate into the Ionian sea, in order to cure themselves of the passion of love.

This account is very dry in many parts, as only mentioning the name of the lover who leaped, the perfon he leaped for, and relating, in short, that he was either cured, or killed, or maimed by the fall. It indeed gives the names of so many who died by it, that it would have looked like a bill of mortality, had I translated it at full length; I have therefore made an abridgement of it, and only extracted such particular passages as have something extraordinary, either in the case, or in the cure, or in the fate of the person who is mentioned in it. After this short preface take the account as follows.

BATTUS, the fon of Menalcas the Sicilian, leaped for Bombyca the musician: got rid of his passion with

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MELISSA, in love with Daphnis, very much brui.

fed, but escaped with life.

Cynisca, the wife of Æschines, being in love with Lycus; and Æschines her husband being in love with Eurilla; (which had made this married couple very uneasy to one another for several years) both the husband and the wise took the leap by consent; they both of them escaped, and have lived very happily together ever since.

LARISSA, a virgin of Thessaly; deserted by Plexippus, after a courtship of three years; she stood upon the brow of the promontory for some time, and after having thrown down a ring, a Bracelet, and a little picture, with other presents which she had received from Plexippus, she threw herself into the sea, and was taken up alive.

N. B. LARISSA, before she leaped, made an offer-

ing of a filver Cupid in the temple of Apollo.

SIMETHA, in love with Daphnis the Myndian, perished in the fall.

CHARIXUS, the brother of Sappho, in love with Rhodope, the courtesan, having spent his whole estate upon her, was advised by his sister to leap in the beginning of his amour, but would not hearken to her till he was reduced to his last talent; being forsaken by Rhodope, at length resolved to take the leap. Perished in it.

ARIDEUS, a beautiful youth of Epirus, in love with Praxinoe, the wife of Thespes, escaped without damage, saving only that two of his fore-teeth were struck out, and his nose a little flatted.

CLEORA, a widow of Ephefus, being inconsolable for the death of her husband, was resolved to take this leap in order to get rid of her passion for his memory; but being arrived at the promontory, she there met with Dimmachus the Miletian, and, after a short conleap, and married him in the temple of Apollo.

N. B. HER widow's weeds are still feen hanging up in the western corner of the temple.

OLPHIS, the fitherman, having received a box on the ear from Thestylis, the day before, and being determined to have no more to do with her, leaped, and

escaped with life.

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ATALANTA, an old maid, whose cruelty had several years before driven two or three despairing lovers to this leap; being now in the fifty-fifth year of her age, and in love with an officer of Sparta, broke her neck in the fall.

HIPPARCHUS being passionately fond of his own wife, who was enamoured of Bathyllus, leaped, and died of his fall; upon which his wife married her gallant.

TETTYX, the dancing-master, in love with Olympia, an Athenian matron, threw himself from the rock with great agility, but was crippled in the fall.

DIAGORAS, the usurer, in love with his cook-maid; he peeped several times over the precipice, but his heart misgiving him, he went back, and married her that evening.

CINEDUS, after having entered his own name in the Pythian records, being asked the name of the person whom he leaped for, and being assamed to discover it, he was set aside, and not suffered to leap.

EUNICA, a maid of Paphos, aged nineteen, in love with Eurybates. Hurt in the fall, but recovered.

N. B. This was her fecond time of leaping.

HESPERUS, a young man of Tarentum, in love with his master's daughter. Drowned, the boats not coming in soon enough to his relief.

SAPPHO, the Lesbian, in love with Phaon, arrived at the temple of Apollo, habited like a bride in garments as white as snow. She wore a garland of myrtle on her head, and carried in her hand the little musi-

eal instrument of her own invention. After having fung an hymn to Apollo, the hung up her garland on one fide of his altar, and her harp on the other. She then tucked up her vestments, like a Spartan virgin, and admist thousands of spectators, who were anxious for her fafety, and offered up vows for her deliverance, marched directly forwards to the utmost summit of the promontory, where, after having repeated a stanza of her own verses, which we could not hear, she threw herfelf off the rock with fuch an intrepidity as was never before observed in any who had attempted that dangerous leap. Many who were present related, that they faw her fall into the fea, from whence the never arose again; tho' there were others who asfirmed, that she never came to the bottom of her leap, but that she was changed into a swan as she fell, and that they faw her hovering in the air under that shape. But whether or no the whiteness and fluttering of her garments might not deceive those who looked upon her, or whether she might not really be metamorphofed into that mufical and melancholy bird, is still a doubt among the Lesbians.

ALCEUS, the famous lyric poet, who had for some time been passionately in love with Sappho, arrived at the promontory of Leucate that very evening, in order to take the leap upon her account; but hearing that Sappho had been there before him, and that her body could be no where sound, he very generously lamented her fall, and is said to have written his hundred and twenty fifth ode upon that occasion.

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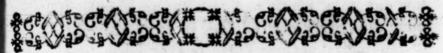
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No 234. Wednesday, November 28.

Vellem in amicitia sic erraremus.

Hor. Sat. 3. l. 1. v. 41.

Oh! were our weakness to our friends the same, And stamp'd by virtue with some bonest name.

FRANCIS.

TOU very often hear people, after a ftory has been told with some entertaining circumstances, tell it over again with particulars that deitroy the jeft, but give light into the truth of the narration. I his fort of veracity tho' it is impertinent, has fomething amiable in it, because it proceeds from the love of truth, even in frivolous occasions. If such honest amendments do not promife an agreeable companion, they do a fincere friend; for which reason one should allow them so much of our time, if we fall into their company, as to fet us right in matters that can do us nomanner of harm, whether the facts be one way or the other. Lies which are told out of arrogance and oftentation a man should detect in his own defence, because he should not be triumphed over; lies which are told out of malice he should expose, both for his own fake and that of the rest of mankind, because every man should rise against a common enemy: but, the officious liar, many have argued, is to be excused, because it does some man good, and no man hurt. The man who made more than ordinary speed from a fight in which the Athenians were beaten, and told them. they had obtained a complete victory, and put the whole city into the utmost joy and exultation, was checked by the magistrates for his falshood; but excufed himself by faying, O Athenians! am I your enemy because I gave ye two happy days? This fel-

low did to a whole people what an acquaintance of mine does every day he lives in some eminent degree to particular persons. He is ever lying people into good humour, and, as Plato faid, it was allowable in physicians, to lye to their patients to keep up their spirits, I am half doubtful whether my friend's behaviour is not as excuseable. His manner is to express himself furprized at the chearful countenance of a man whom he observes diffident of himself; and generally by that means makes his lye a truth. He will, as if he did not know any thing of the circumstances, ask one whom he knows at variance with another, what is the meaning that Mr fuch-a-one, naming his adverfary, does not applaud him with that heartiness which formerly he has heard him? He faid indeed, continues he, I would rather have that man for my friend than any man in England; but for an enemy .- This melts the person he talks to, who expected nothing but downright rallery from that fide. According as he fees his practices fucceed, he goes to the opposite party, and tells him, he cannot imagine how it happens that fome people know one another fo little; you spoke with fo much coldness of a gentleman who said more good of you, than let me tell you, any man living deferves. The fuccess of one of these incidents was, that the next time that one of the adversaries spied the other, he hems after him in the public street and they must erack a bottle at the next tavern, that used to turn out of the other's way to avoid one another's eye-shot. He will tell one beauty she was commended by another, nay, he will fay she gave the woman he speaks to, the preference in a particular for which she herself is admired. The pleasantest confusion imaginable is made through the whole town by my friend's indirect offices; you shall have a visit returned after half a year's absence, and mutual railing at each other every day of that time. They meet with a thousand lamentations for fo long a separation, each party naming here 34.

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felf for the greatest delinquent, if the other can possibly be so good as to forgive her, which she has no reason in the world, but from the knowledge of her goodness, to hope for. Very often a whole train of railers of each side tire their horses in setting matters right, which they have said during the war between the parties; and a whole circle of acquaintance are put into a thousand pleasing passions and sentiments, instead of the pangs of anger, envy, detraction and malice.

THE worst evil I ever observed this man's falshood occasion, has been, that he turned detraction into slattery. He is well skilled in the manners of the world, and, by overlooking what men really are, he grounds his artifices upon what they have a mind to be. Upon this foundation, if two distant friends are brought together, and the cement feems to be weak, he never rests till he finds new appearances to take off all remains of ill-will, and that by new misunderstandings they are thoroughly reconciled.

TO THE SPECTATOR.

SIR, Devonshire, Nov. 14, 17 PI. THERE arrived in this neighbourhood two days ago one of your gay gentlemen of the town, who, ' being attended at his entry with a fervant of his own; besides a countryman he had taken up for a guide; excited the curiofity of the village to learn whence 'and what he might be. The countryman (to whom ' they applied as most easy of access) knew little more than that the gentleman came from London to tra-'vel and fee fathions, and was, as he heard fay, a free-'thinker: what religion that might be, he could not tell; and for his own part, if they had not told him the man was a free thinker, he should have guessed, by his way of talking, he was little better than a heathen; excepting only that he had been a good gentleman to him, and made him drunk twice in one day, over and above what they had bargained for.

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'I no not look upon the simplicity of this, and feveral odd inquiries with which I shall not trouble you to be wondered at, much less can I think that our vouths of fine wit, and enlarged understandings have any reason to laugh. There is no necessity that every squire in Great Britain should know what the word free-thinker stands for; but it were much to be wished, that they who value themselves upon that conceited title were a little better instructed in what it ought to fland for; and that they would not perfuade · themselves a man is really and trully a free-thinker in any tolerable fense, merely by virtue of his being an Atheift, or an infidel of any other distinction. It may be doubted with good reason, whether there ever was in nature a more abject, flavish, and bigotted generation than the tribe of Beaux Esprits, at prefent fo prevailing in this island. Their pretension to be free-thinkers, is no other than rakes have to be · free-livers, and favages to be free-men; that is they can think whatever they have a mind to, and give themselves up to whatever conceit the extravagancy of their inclination, or their fancy, shall fuggest; they can think as wildly as they talk and act, and will not endure that their wit should be controlled · by fuch formal things as decency and common fense: deduction, coherence, confistency, and all the rules of reason they accordingly disdain, as too precise and mechanical for men of a liberal education.

This, as far as I could ever learn from their writings, or my own observation, is a true account of a British free-thinker. Our visitant here, who gave occasion to this paper, has brought with him a new system of common sense, the particulars of which I am not yet acquainted with, but will lose no opportunity of informing myself whether it contain any thing worth Mr Spectator's notice. In the mean time, Sir, I cannot but think it would be for the good of mankind, if you would take this subject into your

own confideration, and convince the hopeful youth

of our nation, that licentiousness is not freedom; or,

if fuch a paradox will not be understood, that a pre-

i judice towards Atheism is not impartiality.

lam, SIR,

Your most humble feavant,

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PHILONOUS.



No 235. Thursday. November 19.

[By Mr ADDISON.]

Vincentem strepitus.

Hor. Ars Poet. v. 81,

Their numerous cadence was for action fit, And form'd to quell the clamours of the pit.

FRANCIS.

THERE is nothing which lies more within the province of a Spectator than public shows and diversions; and as, among these, there are none which can pretend to vie with those elegant entertainments that are exhibited in our theatres, I think it particularly incumbent on me, to take notice of every thing that is remarkable in such numerous and refined assemblies.

ortain person in the upper gallery of the play house, who, when he is pleased with any thing that is acted upon the stage, expresses his approbation by a loud knock upon the benches or the wainstot, which may be heard over the whole theatre. This person is commonly known by the name of the trunk-maker in the upper-gallery. Whether it be, that the blow he gives on these occasions resembles that which is often heard in

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the shops of such artisans, or that he was supposed to have been a real trunk maker, who, after the finishing of his day's work, used to unbend his mind at these public diversions with his hammer in his hand, I cannot certainly tell. There are some, I know, who have been soolish enough to imagine it is a spirit which haunts the upper gallery, and from time to time makes those strange noises; and the rather because he is observed to be louder than ordinary every time the ghost of Hamlet appears. Others have reported, that it is a dumb man, who has chosen this way of uttering himself when he is transported with any thing he sees or hears. Others will have it to be the play-house thunderer, that exerts himself after this manner in the uppergallery, when he has nothing to do upon the roof.

But having made it my business to get the best information I could in a matter of this moment, I find that the trunk-maker, as he is commonly called, is a large black man, whom no body knows. He generally leans forward on a huge oaken plant with great attention to every thing that passes upon the stage. He is never seen to smile; but upon hearing any thing that pleases him, he takes up his staff with both hands and lays it upon the next piece of timber that slands in his way with exceeding vehemence: after which, he composes himself in his former posture, till such time as something new sets him again at work.

It has been observed, his blow is so well timed, that the most judicious critic could never except against it. As soon as any shining thought is expressed in the poet, or any uncommon grace appears in the actor, he smites the bench or wainscot. If the audience does not concur with him, he smites a second time, and if the audience is not yet awaked, looks round him with great wrath, and repeats the blow a third time, which never fails to produce the clap. He sometimes less the audience begin the clap of themselves, and at the conclusions

see outside resemble that will be more enough and

fion of their applause ratifies it with a fingle thwack.

HE is of so great use to the play-house, that it is said a former director of it, upon his not being able to pay his attendance by reason of sickness, kept one in pay to officiate for him till such time as he recovered; but the person so employed, tho' he laid about him with incredible violence, did it in such wrong places, that the audience soon sound out that it was not their old friend the trunk-maker.

It has been remarked, that he has not yet exerted himself with vigour this season. He sometimes plies at the opera: and upon Nicolini's first appearance, was said to have demolished three brenches in the sury of his applause. He has broken half a dozen oaken plants upon Dogget, and seldom goes away from a tragedy of Shakespear, without leaving the wainscoat extremely shattered.

THE players do not only connive at his obstreperous approbation, but very chearfully repair at their own cost whatever damages he makes. They had once a thought of erecting a kind of wooden anvil for his use, that should be made of a very sounding plank, in order to render his strokes more deep and mellow; but as this might not have been distinguished from the music of a kettle-drum, the project was laid aside.

In the mean while, I cannot but take notice of the great use it is to an audience, that a person should thus preside over their heads like the director of a concert, in order to awaken their attention, and beautime to their applauses; or, to raise my simile, I have sometimes fancied the trunk-maker in the upper-gallery to be like Virgil's ruler of the wind, seated upon the top of a mountain, who, when he struck his sceptre upon the side of it, roused an hurricane, and set the whole cavern in an uproar.

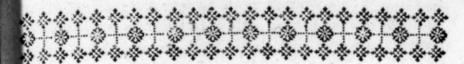
It is certain the trunk-maker has faved many a good play, and brought many a graceful actor into reputation, who would not otherwise have been taken no-

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tice of. It is very visible, as the audience is not ; Hittle abashed, if they find themselves betrayed into ; clap, when their friend in the upper gallery does not come into it; fo the actors do not value themselves ". pon the clap, but regard it as a mere brutum fulmen, or empty noise, when it has not the found of the oaken plant in it. I know it has been given out by those who are enemies to the trunk-maker, that he has fome. times been bribed to be in the interest of a bad poet or a vicious player; but this is a furmise which has no foundation; his strokes are always just, and his admonitions feafonable: he does not deal about his blowe at random, but always hits the right nail upon the The inexpressible force wherewith he lays them on, fufficiently shews the evidence and strength of his conviction. His zeal for a good author is indeed outrageous, and breaks down every fence and partition, every board and plank, that stands within the expression of his applause.

As I do not care for terminating my thoughts in barren speculations, or in reports of pure matter of fact, without drawing fomething from them for the advantage of my countrymen, I shall take the liberty to make an humble propofal, that whenever the trunkmaker shall depart this life, or whenever he shall have loft the spring of his arm by fickness, old age, infirmity, or the like, fome able bodied critic should be advanced to this post, and have a competent falary fettled on him for life, to be furnished with bamboos for operas, crabtree-cudgels for comedies, and oaken plants for tragdey, at the public expence. And to the end that this place should be always disposed of according to merit, I would have none preferred to it, who has not given convincing proofs both of a found judgment and a strong arm, and who could not, upon occasion, either knock down an ox, or write a comment upon Horace's art of poetry. In short, I would have him a due composition of Hercules and Apollo, and fo rightly quaNo. 236. THE SPECTATOR. 281 lifted for this important office, that the trunk-maker may not be missed by our posterity.



No. 236. Friday, November 30.

.- Dare jura maritis Hon. Ars Poet. v. 398.

The wandering joys of lawless love supprest;
With equal rites the wedded couple blest. FRANCIS.

Mr SPECTATOR,

You have not spoken in so direct a manner upon the subject of marriage as that important case deserves. It would not be improper to observe upon the peculiarity in the youth of Great Britain, of railing and laughing at that institution; and when they fall into it, from a profligate habit of mind, being insensible of the satisfaction in that way of life, and treating their wives with the most barbarous diffespect.

'PARTICULAR circumstances and cast of temper, 'must teach a man the probability of mighty uneasi-'nesses in that state, (for unquestionably some there 'are whose very dispositions are strangely averse to 'conjugal friendship;) but no one, I believe, is by his 'own natural complexion prompted to teaze and tor-' ment one another for no reason but being nearly al-' lied to him: and can there be any thing more base, or ferve to fink a man fo much below his own di-'stinguishing characteristic, (I mean reason) than re-' turning evil for good in fo open a manner, as that of treating an helpless creature with unkindness, 'who has had fo good an opinion of him as to believe ' what he faid relating to one of the greatest concerns of human life, by delivering her happiness in this VOL. III.

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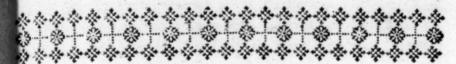
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world to his care and protection? Must not that man be abandoned even to all manner of humanity, who can deceive a woman with appearances of affection and kindness, for no other end but to torment her with more ease and authority? Is any thing more unlike a gentleman, than when his honour is engaged for the performing his promises, because nothing but that can oblige him to it, to become asterwards false to his word, and be alone the occasion of misery to one whose happiness he but lately pretended was dearer to him than his own? Ought such a one to be trusted in his common affairs? or treated but as one whose honesty consisted only in his incapacity of being otherwise?

* THERE is one cause of this usage, no less absurd than common, which takes place among the more unthinking men; and that is the defire to appear to their friends free and at liberty, and without those trammels they have so much ridiculed. 4 avoid this they fly into the other extreme, and grow tyrants that they may feem masters. Because an uncontroulable command of their own actions is a certain fign of entire dominion, they won't fo much as * recede from the government even in one mufcle of 4 their faces. A kind look they believe would be fawning, and a civil answer yielding the superiority. To 4 this must we attribute the austerity they betray in every action: what but this can put a man out of humour in his wife's company, though he is so diflinguishingly pleasant every where else? The bittere nefs of his replies, and the feverity of his frowns to the tenderest of wives clearly demonstrate, that an ill-grounded fear of being thought too fubmiffive, is at the bottom of this, as I am willing to call it, affected morofeness; but if it be fuch only, put on to convince his acquaintance of his entire dominion, let him take care of the confequence, which will be certain, and worse than the present evil; his seeming

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indifference will by degrees grow into a real contempt, and, if it doth not wholly alienate the affections of his wife for ever from him, make both him and her more miserable than if it really did so.

'However inconsistent it may appear, to be thought a well-bred person has no small share in this clownish behaviour: a discourse therefore relating to good-breeding towards a loving and tender wife, would be of great use to this fort of gentlemen. Could you but once convince them, that to be civil at least is not beneath the character of a gentleman, nor even tender affection towards one who would make it reciprocal, betrays any foftness of effeminacy that the most masculine disposition need be ashamed of; could you satisfy them of the generosity of voluntary civility, and the greatness of soul 'that is conspicuous in benevolence without immedi-'ate obligations; could you recommend to people's ' practice the faying of the gentleman quoted in one of your speculations, That he thought it incumbent upon him to make the inclinations of a aveman of me-' rit go along with her duty; could you, I fay, per-' fuade these men of the beauty and reasonableness of this fort of behaviour, I have fo much charity for ' fome of them at least, to believe you would convince them of a thing they are only ashamed to allow; befides, you would recommend that state in its truest, 'and confequently its most agreeable colours; and ' the gentlemen who have for any time been fuch professed enemies to it, when occasion should ferve, would return you their thanks for affifting their interest in prevailing over their prejudices. Marriage 'in general would by this means be a more easy and 'comfortable condition; the husband would be no 'where so well fatisfied as in his own parlour, nor ' the wife fo pleafant as in the company of her hufband; a defire of being agreeable in the lover would be increased in the husband, and the mistress be more

- * amiable by becoming the wife. Besides all which, I
- am apt to believe, we should find the race of men
- grow wifer as their progenitors grew kinder, and
- the affection of the parents would be conspicuous in
- the wisdom of their children; in short, men would
- in general be much better humoured than they are,
- did not they fo frequently exercise the worst turns of
- their temper where they ought to exert the best.

Mr SPECTATOR,

Am a woman who left the admiration of this whole town, to throw myself (for love of wealth) into

- the arms of a fool. When I married him, I could
- ' have had any one of several men of sense who lan-
- ' guished for me; but my case is just. I believed my
- ' fuperior understanding would form him into a trac-
- table creature. But, alas, my spouse has cunning
- ' and fuspicion, the inseparable companions of little
- ' minds; and every attempt I make to divert, by put-
- 'ing on an agreeable air, a sudden chearfulness, or
- 'kind behaviour, he looks upon as the first act to-
- wards an infurrection against his undeserved domi-
- ' nion over me. Let every one who is still to chuse,
- ' and hopes to govern a fool, remember

TRISTISSA.

Mr Spectator, St Martins, November 25,

- THIS is to complain of an evil practice which I think very well deserves a redress, though you
- have not as yet taken any notice of it: if you mention
- it in your paper, it may perhaps have a very good
- effect. What I mean, is the disturbance some peo-
- ' ple give to others at church, by their repetition of
- the prayers after the minister, and that not only in the prayers, but also the absolution and the com-
- 'mandments fare no better, which are in a particu-
- Iar manner the priest's office: this I have known
- done in fo audible a manner, that fometimes their

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voices have been as loud as his. As little as you

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would think it, this is frequently done by people feemingly devout. This irreligious inadvertency is

a thing extremely offensive; but I do not recommend

it as a thing I give you liberty to ridicule, but hope

'it may be amended by the bare mention.

SIR, Your very humble fervant,

T. S.



No. 237. Saturday, December 1.

[By Mr Hughes.]

Visu carentem magna pars veri latet.

Seneca in OEdip.

The blind fee truths by balves.

Tis very reasonable to believe, that part of the pleafure which happy minds shall enjoy in a future state,
will arise from an enlarged contemplation of the divine wisdom in the government of the world, and a
discovery of the secret and amazing steps of providence, from the beginning to the end of time. Nothing seems to be an entertainment more adapted to
the nature of man, if we consider that curiosity is one
of the strongest and most lasting appetites implanted
in us, and that admiration is one of our most pleasing passions; and what a perpetual succession of enjoyments will be afforded to both these, in a scene so
large and various, as shall then be laid open to our
view in the society of superior spirits, who perhaps
will join with us in so delightful a prospect!

It is not impossible, on the contrary, that part of the punishment of such as are excluded from bliss, may consist not only in their being denied this privi-

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lege, but in having their appetites at the same time vastly increased, without any satisfaction afforded to them. In these, the vain pursuit of knowledge shall, perhaps, add to their inselicity, and bewilder them into labyrinths of error, darkness, distraction and uncertainty of every thing but their own evil state. Milton has thus represented the fallen angels reasoning together in a kind of respite from their torments, and creating to themselves a new disquiet amidst their very amusements; he could not have properly described the sports of condemned spirits, without that cast of horor and melancholy he has so judiciously mingled with them.

Others apart fat on a hill retir'd, In thoughts more elevate, and reason'd high Of providence, foreknowledge, will, and sate; Fixt fate, freewill, foreknowledge absolute; And found no end, in wand'ring mazes lost.

In our present condition, which is a middle state, our minds are, as it were, chequered with truth and falshood: and as our faculties are narrow, and our views imperfect, it is impossible but our curiosity must meet with many repulses. The business of mankind in this life being rather to act than to know, their portion of knowledge is dealt to them accordingly.

From hence it is, that the reason of the inquisitive has so long been exercised with difficulties, in accounting for the promiscuous distribution of good and evil to the virtuous and the wicked in this world. From hence come all those pathetic complaints of so many tragical events, which happen to the wise and the good; and of such surprizing prosperity, which is often the reward of the guilty and the soolish; that reason is sometimes puzzled, and at a loss what to pronounce upon so mysterious a dispensation.

PLATO expresses his abhorrence of some fables of the poets, which seem to reslect on the gods as the authors

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No. 237. of injustice; and lays it down as a principle, That whatever is permitted to befal a just man, whether poverty, fickness, or any of those things which feem to be evils, shall either in life or death conduce to his good. My reader will observe how agreeable this maxim is to what we find delivered by a greater authority. Seneca has written a discourse purposely on this subject. in which he takes pains, after the doctrine of the Stoics, to show that adversity is not in itself an evil: and mentions a noble faying of Demetrius, That nothing would be more unhappy than a man who had never known affiction. He compares profperity to the indulgence of a fond mother to a child, which often proves his ruin; but the affection of the Divine Being to that of a wife father, who would have his fons exercifed with labour, disappointment, and pain, that they may gather strength and improve their fortitude. On this occasion the philosopher rifes into that celebrated fentiment, That there is not on earth a spectacle more worthy the regard of a Creator intent on his works, than a brave man superior to his sufferings; to which he adds, That it must be a pleasure to Jupiter himself to look down from heaven, and see Cato amidft the ruins of his country preferving his integrity.

This thought will appear yet more reasonable, if we confider human life as a state of probation, and adversity as the post of honour in it, assigned often to the

best and most select spirits.

Bur what I would chiefly infift on here, is, that we are not at present in a proper situation to judge of the counsels by which providence acts, fince but little arrives at our knowledge, and even that little we difcern imperfectly; or, according to the elegant figure in holy writ, We fee but in part, and as in a glass darkly. It is to be confidered, that providence in its acconomy regards the whole fystem of time and things together, fo that we cannot discover the beautiful connection be-

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tween incidents which lie widely, separate in time, and by losing so many links of the chain, our reason. ings become broken and imperfect. Thus those parts of the moral world which have not an absolute, may yet have a relative beauty, in respect of some other parts concealed from us, but open to his eye, before whom past, present, and to come, are set together in one point of view: and those events, the permission of which seems now to accuse his goodness, may, in the consummation of things, both magnify his goodness, and exalt his wisdom. And this is enough to check our presumption, since it is in vain to apply our measures of regularity to matters of which we know neither the antecedents nor the consequents, the begining nor the end.

I SHALL relieve my readers from this abstracted thought, by relating here a Jewish tradition concerning Mofes, which feems to be a kind of parable, illustrating what I have last mentioned. That great prophet, it is faid, was called up by a voice from heaven to the top of a mountain; where, in a conference with the Supreme Being, he was permitted to propose to him fome questions concerning his administration of the universe. In the midst of this divine colloquy he was commanded to look down on the plain below. At the foot of the mountain there issued out a clear spring of water, at which a foldier alighted from his horse to drink. He was no fooner gone than a little boy came to the same place, and finding a purse of gold which the foldier had dropped, took it up and went away with it. Immediately after this came an infirm old man, weary with age and travelling, and having quenched his thirst, fat down to rest himself at the fide of the fpring. The foldier missing his purse returns to fearch for it, and demands it of the old man, who affirms he had not feen it, and appeals to heaven in witness of his innocence. The foldier not believing his protestations, kills him. Moses fell on his face 7.

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with horror and amazement, when the divine voice thus prevented his expostulation: ' Be not surprised. · Moses, nor ask why the judge of the whole earth has · fuffered this thing to come to pass: the child is the occasion that the blood of the old man is spilt; but know, that the old man whom thou fawest, was the ' murderer of that child's father.'



No. 238. Monday, December 3.

Nequicquam populo bibulas donaveris aures; Respue quod non es-PERS. Sat. 4. v. 50.

Please not thyself the flattering crowd to hear; 'Tis fulfom stuff, to please thy itching ear. Survey thy foul, not what thou dost appear, But what thou art .-DRYDEN.

MONG all the difeases of the mind, there is not one more epidemical, or more pernicious, than the love of flattery. For as where the juices of the body are prepared to receive a malignant influence, there the disease rages with most violence; so in this distemper of the mind, where there is ever a propensity and inclination to fuck in the poifon, it cannot be, but that the whole order of reasonable action must be overturned; for, like music, it

-So foftens and difarms the mind, That not one arrow can refistance find.

FIRST we flatter ourselves, and then the flattery of others is fure of fuccefs. It awakens our felf-love within, a party which is ever ready to revolt from our better judgment, and join the enemy without. Hence it is, that the profusion of favours we so often see

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our felf-love, as justice done to the man, who so a. greeably reconciles as to ourselves. When we are o vercome by fuch foft infinuations and enfnaring compliances, we gladly recompense the artifices that are made use of to blind our reason, and which triumph over the weaknesses of our temper and inclinations.

No. 238.

Bur were every man perfuaded from how mean and low a principle this passion is derived, there can be no doubt but the person who should attempt to gratify it, would then be as contemptible as he is now fuccessful. It is the defire of some quality we are not possessed of, or inclination to be something we are not, which are the causes of our giving ourselves up to that man, who bestows upon us the characters and qualities of others; which perhaps fuit us as ill, and were as little defigned for our wearing, as their clothes, Instead of going out of our own complexional nature into that of others, it were a better and more laudable industry to improve our own, and instead of a miferable copy, become a good original; for there is no temper, no disposition so rude and untractable, but may, in its own peculiar cast and turn, be brought to some agreeable use in conversation, or in the affairs of life. A person of a rougher deportment, and less tied up to the usual ceremonies of behaviour, will, like Manly in the play, please by the grace which nature gives to every action wherein the is complied with; the brilk and lively will not want their admirers, and even a more referved and melancholy temper may at some times be agreeable.

WHEN there is not vanity enough awake in a man to undo him, the flatterer stirs up that dormant weaknefs, and infpires him with merit enough to be a cox-But if flattery be the most fordid act that can be complied with, the art of praising justly, is as commendable: for it is laudable to praise well; as poets at one and the fame time give immortality, and re38.

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ceive it themselves for a reward: both are pleased, the one whilst he receives the recompence of merit, the other whilst he shews he knows how to discern it: but above all, that man is happy in this art, who, like a skilful painter, retains the seatures and complexion, but still softens the picture into the most agreeable likeness.

THERE can hardly, I believe, be imagined a more desirable pleasure, than that of praise unmixed with any possibility of flattery. Such was that which Germanicus enjoyed, when, the night before a battle, desirous of some sincere mark of the esteem of his legions for him, he is described by Tacitus listening in a disguise to the discourse of a soldier, and wrapt up in the fruition of his glory, whilst, with an undesigned sincerity, they praised his noble and majestic mien, his affability, his valour, conduct, and success in war: How must a man have his heart full-blown with joy in such an article of glory as this? What a spur and encouragement still to proceed in those steps which had already brought him to so pure a taste of the greatest of mortal enjoyments?

IT fometimes happens, that even enemies and envious persons bestow the fincerest marks of esteem when they least defign it. Such afford a greater pleasure, as extorted by merit, and freed from all suspicion of favour or flattery. Thus it is with Malvolio; he has wit, learning, and discernment, but tempered with an allay of envy, felf-love and detraction : Malvolio turns pale at the mirth and good humour of the company, if it center not in his person; he grows jealous and displeased when he ceases to be the only person admired, and looks upon the commendations paid to another, as a detraction from his merit, and an attempt to leffen the fuperiority he affects; but by this very method, he bestows such praise as can never be suspected of flattery. His uneasiness and distastes are so many fure and certain signs of another's title to

A GOOD name is fitly compared to a precious oint. ment, and when we are praifed with skill and decency, it is indeed the most agreeable perfume, but if too strongly admitted into a brain of a less vigorous and happy texture, it will, like too firong an odour, overcome the fenfes, and prove pernicious to those nerves it was intended to refresh. A generous mind is of all others the most fensible of praise and dispraise: and a noble spirit is as much invigorated with its due proportion of honour and applause, as it is depressed by neglect and contempt: but it is only persons far above the common level, who are thus affected with either of these extremes; as in a thermometer, it is only the purest and most sublimated spirit that is either contracked or dilated by the benignity or inclemency of the feafon.

Mr SPECTATOR,

HE translations which you have lately given us from the Greek, in some of your last papers, have been the occasion of my looking into some of those authors; among whom I chanced on a col-· lection of letters, which pass under the name of Aristanetus. Of all the remains of antiquity, I believe there can be nothing produced of an air fo gallant and polite; each letter contains a little no-* vel or adventure, which is told with all the beauties of language, and heightened with a luxuriance of wit. There are feveral of them translated, but with ' fuch wide deviations from the original, and in a stile · fo far differing from the authors, that the translator · feems rather to have taken hints for the expressing his own fense and thoughts, than to have endeavoured to render those of Aristanetus. In the fol-· lowing translation, I have kept as near the meaning of the Greek as I could, and have only added a few

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words to make the fentences in English sit together
a little better than they would otherways have done.
The story seems to be taken from that of Pygmalion
and the statue in Ovid: some of the thoughts are
of the same turn, and the whole is written in a kind
of poetical prose.

Philopinax to Chromation.

" NEVER was man more overcome with fo fantaflical a passion as mine. I have painted a " beautiful woman, and am despairing, dying for the "picture. My own skill has undone me; it is not " the dart of Venus, but my own pencil has thus " wounded me. Ah me! with what anxiety am I " necessitated to adore my own idol? How miserable " am I, whilst every one must as much pity the pain-" ter as he praises the picture, and own my torment " more than equal to my art? But why do I thus " complain? Have there not been more unhappy and " unnatural passions than mine? Yes, I have seen the " representations of Phædra, Narcissus, and Pasiphae. " Phædra was unhappy in her love; that of Patiphae " was monstrous; and whilst the other caught at his " beloved likeness, he destroyed the watery image, "which ever eluded his embraces. The fountain " represented Narcissus to himself, and the picture " both that and him, thirfting after his adored image. "But I am yet less unhappy, I enjoy her presence " continually, and if I touch her, I destroy not the " beauteous form, but she looks pleased, and a sweet " fmile fits in the charming space which divides her " lips. One would fwear that voice and speech were " iffuing out, and that one's ears felt the melodious "found. How often have I, deceived by a lover's " credulity, hearkened if she had not something to "whisper me! and when frustrated of my hopes, how often have I taken my revenge in kiffes from "her cheeks and eyes, and foftly wooed her to my

THE SPECTATOR. No. 239. 294 " embrace, whilft she, as to me it seemed, only with-" held her tongue the more to inflame me. But, mad-" man that I am, shall I be thus taken with the re-" presentation only of a beautiful face, and flowing " hair, and thus waste myself and melt to tears for a " fhadow? Ah, fure it is fomething more, it is a re-" ality! for fee her beauties shine out with new lustre; " and she feems to upbraid me with such unkind re-" proaches. Oh may I have a living mistress of this " form, that when I shall compare the work of nature with that of art, I may be still at a loss which " to chuse, and be long perplexed with the pleasing " uncertainty!

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No 239. Tuesday, December 4.

[By Mr Addison.]

-Bella, horrida bella! VIRG. An. 6. v. 86.

Wars, borrid wars!

DRYDEN.

I HAVE fometimes amused myself with considering the several methods of managing a debate which have obtained in the world.

THE first races of mankind used to dispute, as our ordinary people do now-a-days, in a kind of wild logic, uncultivated by rules of art.

SOCRATES introduced a catechetical method of arguing. He would ask his adversary question upon question, till he had convinced him out of his own mouth that his opinions were wrong. This way of debating drives an enemy up into a corner, seizes all the passes through which he can make an escape, and forces him to surrender at discretion:

ARISTOTLE changed this method of attack, and invented a great variety of little weapons, called fyl-

logisms. As in the Socratic way of dispute you agree to every thing which your opponent advances, in the Aristotelic you are still denying and contradicting some part or other of what he says. Socrates conquers you by stratagem, Aristotle by force: the one takes the town by sap, the other sword in hand.

THE universities of Europe, for many years, carried on their debates by syllogism, insomuch, that we see the knowledge of several centuries laid out into objections and answers, and all the good sense of the age cut and minced into almost an infinitude of diffinctions.

WHEN our universities found that there was no end of wrangling this way, they invented a kind of argument, which is not reducible to any mood or figure in Aristotle. it was called the argumentum basilinum, (others write it bacilinum, or baculinum) which is pretty well expressed in our English word club-law. When they were not able to confute their antagonist. they knocked him down. It was their method in their polemical debates, first to discharge their fyllogisms, and afterwards to betake themselves to their clubs. till fuch time as they had one way or other confounded their gainfayers. There is in Oxford a narrow defile, (to make use of a military term) where the partisans used to encounter, for which reason it still retains the name of Logic-lane. I have heard an old gentleman, a physician, make his boast, that when he was a young fellow, he marched feveral times at the head of a troop of Scotists, and cudgeled a body of Smiglesians half the length of High-street, till they had dispersed themselves for shelter into their respective garrisons.

This humour, I find, went very far in Erasmus'stime. For that author tells us, That upon the revival of Greek letters, most of the universities in Europewere divided into Greeks and Trojans. The latter were those who bore a mortal enmity to the language

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of the Grecians, infomuch that if they met with any who understood it, they did not fail to treat him as a foe. Erasmus himself had, it seems, the missortune to fall into the hands of a party of Trojans, who laid on him with so many blows and buffets, that he never forgot their hostilities to his dying day.

THERE is a way of managing an argument not much unlike the former, which is made use of by states and communities, when they draw up an hundred thousand disputants on each side, and convince one another by dint of fword. A certain grand monarch was fo fenfible of his strength in this way of reasoning, that he writ upon his great guns-Ratio ultima regum, The logic of kings; but, God be thanked, he is now pretty well baffled at his own weapons. When one has to do with a philosopher of this kind, one should remember the old gentleman's faying, who had been engaged in an argument with one of the Roman emperors. Upon his friend's telling him, That he wondered he would give up the question, when he had visibly the better of the dispute; I am never ashamed, fays he, to be confuted by one who is master of fifty legions.

I SHALL but just mention another kind of reasoning, which may be called arguing by poll; and another which is of equal force, in which wagers are made use of as arguments according to the celebrated line in Hudibras.

But the most notable way of managing a controversy, is that which we may call arguing by torture. This is a method of reasoning which has been made use of with the poor resugees, and which was so fashionable in our country during the reign of Queen Mary, that in a passage of an author quoted by Monsieur Bayle, it is said the price of wood was raised in England, by reason of the executions that were made in Smithsield. These disputants convince their adversaries with a Sorites, commonly called a pile of sag-

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gots. The rack is also a kind of fyllogism which has been used with good effect, and has made multitudes of converts. Men were formerly disputed out of their doubts, reconciled to truth by force of reason, and won over to opinions by the candour, sense, and ingenuity of those who had the right on their side; but this method of conviction operated too slowly. Pain was found to be much more enlightening than reason. Every scruple was looked upon as obstinacy, and not to be removed but by several engines invented for that purpose. In a word, the application of whips, racks, gibbets, gallies, dungeons, sire and faggot, in a dispute, may be looked upon as popish resinements upon the old heathen logic.

THERE is another way of reasoning which seldom fails, though it be of a quite different nature to that I have last mentioned. I mean, convincing a man by ready money, or as it is ordinarily called, bribing a man to an opinion. This method has often proved fuccessful, when all the others have been made use of to no purpose. A man who is furnished with arguments from the mint, will convince his antagonist much fooner than one who draws them from reason and philosophy. Gold is a wonderful clearer of the underflanding; it diffipates every doubt and scruple in an instant; accommodates itself to the meanest capacities, filences the loud and clamorous, and brings over the most obstinate and inflexible. Philip of Macedon was a man of most invincible reason this way. refuted by it all the wisdom of Athens, consounded their statesmen, struck their orators dumb, and at length argued them out of all their liberties.

HAVING here touched upon the feveral methods of disputing, as they have prevailed in different ages of the world, I shall very suddenly give my reader an account of the whole art of cavilling; which shall be a full and satisfactory answer to all such papers and pamphlets as have yet appeared against the Spectator. C

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No 240. Wednesday, December 5.

-Aliter non fit, Avite, liber. MART. Ep. 17.1.1.
Of fuch materials, Sir, are books compos'd.

Mr SPECTATOR,

' T AM of one of the most genteel trades in the city, and understand thus much of liberal education, as to have an ardent ambition of being useful to ' mankind, and to think that the chief end of being as to this life. I had these good impressions given ' me from the handsome behaviour of a learned, ge-'nerous, and wealthy man towards me, when I first began the world. Some diffatisfactions between me ' and my parents made me enter into it with less re-'lish of business than I ought; and to turn off this ' uneafiness, I gave myself to criminal pleasures, some excesses, and a general loose conduct. I know not what the excellent man above mentioned faw in me, but he descended from the superiority of his wisdom and merit, to throw himself frequently into my com-' pany. This made me foon hope that I had fomething in me worth cultivating, and his conversation · made me sensible of fatisfactions in a regular way, which I had never before imagined. When he was grown familiar with me, he opened himself like a good angel, and told me, he had long laboured to ' ripen me into a preparation to receive his friendship and advice, both which I should daily command, ' and the wie of any part of his fortune, to apply the measures he should propose to me, for the improvement of my own. I affure you, I cannot recollect the goodness and confusion of the good man when

No. 240. · he spoke to this purpose to me, without melting into tears; but, in a word, Sir, I must hasten to tell vou, that my heart burns with gratitude towards him, and he is fo happy a man, that it can never be in my power to return him his favours in kind, but I am fure I have made him the most agreeable fatiffaction I could possibly, in being ready to ferve others to my utmost ability, as far as is consistent with the prudence he prescribes to me. Dear Mr Spec-' TATOR, I do not owe to him only the good-will and efteem of my own relations, who are people of difinction, the present ease and plenty of my circumflances, but also the government of my passions, and regulation of my defires. I doubt not, Sir, but, in your imagination, fuch virtues as these of my worthy ' friend, bear as great a figure as actions which are ' more glittering in the common estimation. 'I would ask of you, is, to give us a whole Spectator 'upon heroic virtue in common life, which may in-' cite men to the same generous inclinations, as have by this admirable person been shewn to, and raised in,

S. IR, Your most humble fervant.

Mr SPECTATOR,

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'I Am a country gentleman, of a good plentiful e-L state, and live as the rest of my neighbours with great hospitality. I have been ever reckoned among the ladies the best company in the world, and have-'access as a fort of favourite. I never came in public, but I faluted them, though in great affemblies, 'all around, where it was feen how genteelly I avoided hampering my spurs in their petticoats, whilft I 'moved amongst them; and on the other side how prettily they curtied and received me, standing in 'proper rows, and advancing as fast as they faw their elders, or their betters, dispatched by me. But so it is, Mr Spectator, that all our good-breeding is. of late loft by the unhappy arrival of a courtier, or

Your humble fervant,

RUSTICK SPRIGHTLY.

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Mr SPECTATOR, December 3. 1711. " I Was the other night at Philaster, where I expected to hear your famous trunk-maker, but was unhappily disappointed of his company, and ' faw another person who had the like ambition to diffinguish himself in a noify manner, partly by vo-' ciferation or talking loud, and partly by his bodily 'agility. This was a very lufty fellow, but withal 'a fort of a beau, who getting into one of the fideboxes on the stage before the curtain drew, was difs posed to shew the whole audience his activity by · leaping over the spikes; he passed from thence to one of the entering doors, where he took a fnuff with a tolerable good grace, difplayed his fine clothes, " made two or three feint passes at the curtain with his cane, then faced about and appeared at other doors: here he affected to survey the whole house, bowed and fmiled at random, and then shewed his

teeth, which were some of them indeed very white;
after this he retired behind the curtain, and obliged us with several views of his person from every
opening.

During the time of acting he appeared frequently in the prince's apartment, made one at the hunting-match, and was very forward in the rebellion.
If there were no injunctions to the contrary, yet this
practice must be confessed to diminish the pleasure of
the audience, and for that reason presumptuous and
unwarrantable: but since her majesty's late command has made it criminal, you have authority to
take notice of it.

S I R, Your humble fervant,

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CHARLES EASY.



No. 241. Thursday, December 6.

[By Mr Addison.]

Sola sibi, semper longam incomitata videtur
Ire viam—
VIRG. Æn. 4. v. 466.

To wander in her sleep thro' ways unknown,
Guideless and dark.

DRYDEN.

Mr SPECTATOR,

THOUGH you have confidered virtuous love in most of its distresses, I do not remember that you have given us any dissertation upon the absence of lovers, or laid down any methods how they should support themselves under those long separations which they are sometimes forced to undergo. I am at present in this unhappy circumstance, having parted with the best of husbands, who is abroad in the ser-

Iam, SIR,

Tour very humble fervant,

ASTERIA.

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ABSENCE is what the poets call death in love, and has given occasion to abundance of beautiful complaints in those authors who have treated of this par-

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fion in verse. Ovid's epistles are full of them. Otway's Monimia talks very tenderly upon this subject.

To leave me, like a turtle, here alone,
To droop and mourn the absence of my mate.
When thou art from me every place is desart;
And I, methinks, am savage and forlorn.
Thy presence only 'tis can make me blest,
Heal my unquiet mind, and tune my soul.

THE confolations of lovers on these occasions are very extraordinary. Besides those mentioned by Asteria, there are many other motives of comfort, which are made use of by absent lovers.

I REMEMBER in one of Scudery's romances, a couple of honourable lovers agreed at their parting to fet aside one half hour in the day to think of each other during a tedious absence. The romance tells us, that they both of them punctually observed the time thus agreed upon; and that whatever company or business they were engaged in, they left it abruptly as foon as the clock warned them to retire. The romance further adds, that the lovers expected the return of this stated hour with as much impatience, as if it had been a real affignation, and emjoyed an imaginary happiness that was almost as pleasing to them as what they would have found from a real meeting. It was an inexpressible fatisfaction to these divided lovers, to be affured that each was at the same time employed in the fame kind of contemplation, and making equal returns of tenderness and affection.

If I may be allowed to mention a more ferious expedient for the alleviating of absence, I shall take notice of one which I have known two persons practise, who joined religion to that elegance of sentiments with which the passion of love generally inspires its votaries. This was, at the return of such an hour, to offer up a certain prayer for each other, which they

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STRADA, in one of his prolutions, gives an account of a chimerical correspondence between two friends by the help of a certain loadstone, which had such a virtue in it, that if it touched two feveral needles, when one of the needles fo touched began to move, the other, though at never so great a distance, moved at the fame time, and in the fame manner. He tells us, that the two friends, being each of them possessed of one of these needles, made a kind of dial-plate, inscribing it with the four and twenty letters, in the fame manner as the hours of the day are marked upon the ordinary dial-plate. They then fixed one of the needles on each of these plates in such a manner, that it could move round without impediment, fo as to touch any of the four and twenty letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention. Accordingly when they were fome hundred miles afunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial-plate. If he had a mind to write any thing to his friend, he directed his needle to every letter that formed the words which he had occasion for, making a little pause at the end of every word or sentence, to avoid confusion. The friend in the mean while, saw his own fympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means they talked together across a whole continent, and conveyed their thoughts to one another in an instant over cities or mountains, seas or defarts.

IF Monsieur Scudery, or any other writer of ro-

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mance, had introduced a necromancer, who is generally in the train of a knight-errant, making a prefent to two lovers of a couple of those above mentioned needles, the reader would not have been a little pleased to have seen them corresponding with one another when they were guarded by spies and watches, or separated by castles and adventures.

In the mean while, if ever this invention should be revived or put in practice, I would propose, that upon the lover's dial plate there should be written, not only the four and twenty letters, but several entire words which have always a place in passionate epistles, as stames, darts, die, languish, absence, Cupid, heart, eyes, hang, drown, and the like. This would very much abridge the lover's pains in this way of writing a letter, as it would enable him to express the most useful and significant words, with a single touch of the needle.



No 242. Friday, December 7.

Creditur, ex medio quia res arcessit, habere Sudoris minimum. Hor. Ep. 1. 1. 2. v. 188.

Because the comic poet forms his plays On common life, they feem a work of eafe.

Mr SPECTATOR,

Your fpeculations do not so generally prevail over men's manners as I could wish. A former paper of yours concerning the misbehaviour of people, who are necessarily in each other's company in travelling, ought to have been a lasting admonition against trangressions of that kind: but I had the fate of your quaker, in meeting with a rude sellow in a stage-coach, who entertained two or three women of us (for there was no man besides himself)

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Mr SPECTATOR,

HE matter which I am now going to fend you, · 1 is an unhappy story in low life, and will recommend itself, fo that you must excuse the manner of expressing it. A poor idle drunken weaver in Spittlefields has a faithful laborious wife, who by her frugality and industry had laid by her as much money as purchased her a ticket in the present lottery. she had hid this very privately in the bottom of a trunk, and had given her number to a friend and confident, who had promifed to keep the fecret, and bring her news of the fuccefs. The poor adventurer was one day gone abroad, when her careless hufband, suspecting the had faved some money, searches every corner, till at length he finds this fame ticket : which he immediately carries abroad, fells, and ' fquanders away the money, without the wife's fufpecting any thing of the matter. A day or two after this, this friend, who was a woman, comes and brings the wife word, that she had a benefit of five hundred pounds. The poor creature overjoyed, flies up stairs to her husband, who was then at work, and defires him to leave his loom for that evening, and come and drink with a friend of his and her's below. 'The man received this chearful invitation as bad husbands sometimes do, and after a cross word or two, told her he would not come. His wife with tenderness renewed her importunity, and at length 'faid to him, My love! I have within these few months, unknown to you, scraped together as much 'money as has bought us a ticket in the lottery, and now here is Mrs Quick come to tell me, that it is come up this morning a five hundred pound prize. The husband replies immediately, You lye, you slut, you have no ticket, for I have fold it. The poor woman upon this faints away in a fit, recovers, and is now run distracted. As the had no defign to defraud her husband, but was willing only to partici-

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Mr SPECTATOR.

I AM what the world calls a warm fellow, and by good fuccess in trade I have raised myself to a capacity of making some figure in the world; but no matter for that. I have now under my guardianfhip a couple of nieces, who will certainly make me ' run mad; which you will not wonder at, when! tell you they are female virtuofos, and during the three years and a half that I have had them under ' my care, they never in the least inclined their thoughts towards any one fingle part of the character of a notable woman, Whilft they should have been confidering the proper ingredients for a fack-poffet, you fhould hear a dispute concerning the magnetic virtue of the loadstone, or perhaps, the pressure of the atmosphere; their language is peculiar to them-· felves, and they fcorn to express themselves on the · meanest trifle with words that are not of a Latin derivation. But this were supportable still, would they fuffer me to enjoy an uninterrupted ignorance; but, unless I fall in with their abstracted ideas of thing (as they call them) I must not expect to smoke one pipe in quiet. In a late fit of the gout I complained of the pain of that distemper, when my niece Kitty begged leave to affure me, that, whatever ' might think, feveral great philosophers, both ancient and modern, were of opinion that both pleasure and pain were imaginary distinctions, and that there was

no fuch thing as either in rerum natura. I have of

No. 242. ten heard them affirm that the fire was not hot; and one day, when I, with the authority of an old fel-· low, defired one of them to put my blue cloke on my knees, she answered, Sir, I will reach the cloke; but take notice, I do not do it as allowing your description; for it might as well be called yellow as blue; for colour is nothing but the various infractions of the rays of the fun. Miss Molly told me one day, that to fay fnow was white, is allowing a vulgar er-'ror; for as it contains a great quantity of nitrous particles, it might more reasonably be supposed to be black. I short, the young husseys would persuade 'me that to believe one's eyes, is a fure way to be de-'ceived; and have often advised me, by no means, to trust any thing fo fallible as my fenses. have to beg of you now is, to turn one speculation to the due regulation of female literature, fo far at least, as to make it confistent with the quiet of such whose fate it is to be liable to its insults; and to tell 'us the difference between a gentleman that should 'make cheefecake and raise paste, and a lady that 'reads Locke, and understands the mathematicks. In which you will extremely oblige

Your hearty friend and humble fervant,

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No. 243. Saturday, December 8.

[By Mr ADDISON.]

Formam quidem ipsam, Marce fili, et tanquam saciem honesti vides: quæ si oculis cerneretur, mirabiles amores (ut ait Plato) excitaret sapientiæ.

TULL. offic.

You fee, my fon Marcus, the very shape and countenance, as it were, of virtue; which if it could be made the object of sight, would (as Plato says) excite in us a wonderful love of wisdom.

DO not remember to have read any discourse written expressly upon the beauty and loveliness of virtue, without considering it as a duty, and as the means of making us happy both now and hereaster. I design therefore this speculation as an essay upon that subject, in which I shall consider virtue no farther than as it is in itself of an amiable nature, after having premised, that I understand by the word virtue such a general notion as is assisted to it by the writers of morality, and which by devout men generally goes under the name of religion, and by men of the world under the name of honour.

HYPOCRISY itself does great honour, or rather juffice, to religion, and tacitly acknowledges it to be an ornament to human nature. The hypocrite would not be at so much pains to put on the appearance of virtue, if he did not know it was the most proper and effectual means to gain the love and escem of mankind.

We learn from Hierocles, it was a common faying among the heathens, that the wife man hates no body, but only loves the virtuous.

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Tully has a very beautiful gradation of thoughts to shew how amiable virtue is. We love a virtuous man, says he, who lives in the remotest parts of the earth, though we are altogether out of the reach of his virtue, and can receive from it no manner of benefit; nay, one who died several ages ago, raises a secret fondness and benevolence for him in our minds, when we read his story: nay, what is still more, one who has been the enemy of our country, provided his wars were regulated by justice and humanity, as in the instance of Pyrrhus, whom Tully mentions on this occasion in opposition to Hannibal. Such is the natural beauty and loveliness of virtue.

STOICISM, which was the pedantry of virtue, afcribes all good qualifications, of what kind foever, to the virtuous man. Accordingly Cato, in the character Tuliy has left of him, carried matters fo far, that he would not allow any one but a virtuous man to be handsome. This indeed looks more like a philosophical rant than the real opinion of a wife man; yet this was what Cato very seriously maintained. In short, the Stoics thought they could not sufficiently represent the excellence of virtue, if they did not comprehend in the notion of it all possible perfection; and therefore did not only suppose, that it was transcendently beautiful in itself, but that it made the very body amiable, and banished every kind of deformity from the person in whom it resided.

It is a common observation, that the most abandoned to all sense of goodness, are apt to wish those who are related to them of a different character; and it is very observable, that none are more struck with the charms of virtue in the fair sex, than those who by their very admiration of it are carried to a desire of ruining it.

A VIRTUOUS mind in a fair body is indeed a fine picture in a good light, and therefore it is no wonder that it makes the beautiful fex all over charms.

No. 243.

As virtue in general is of an amiable and lovely nature, there are some particular kinds of it which are more so than others, and these are such as dispose us to do good to mankind. Temperance and abstinence, faith and devotion, are in themselves perhaps as laudable as any other virtue; but those which make a man popular and beloved, are justice, charity, muniscence, and, in short, all the good qualities that render us beneficial to each other. For which reason even an extravagant man, who has nothing else to recommend him but a false generosity, is often more beloved and esteemed than a person of a much more finished character, who is desective in this particular.

The two great ornaments of virtue, which shew her in the most advantageous views, and make her altogether lovely, are chearfulness and good-nature. These generally go together, as a man cannot be agreeable to others who is not easy within himself. They are both very requisite in a virtuous mind, to keep out melancholy from the many serious thoughts it is engaged in, and to hinder its natural hatred of vice from souring into severity and censoriousness.

IF virtue is of this amiable nature, what can we think of these who can look upon it with an eye of hatred and ill-will, or can fuffer their aversion for a party to blot out all the merit of the person who is engaged in it. A man must be excessively stupid, as well as uncharitable, who believes that there is no virtue but on his own fide, and that there are not men as honest as himself who may differ from him in political principles. Men may oppose one another in fome particulars, but ought not to carry their hatred to those qualities which are of so amiable a nature in themselves, and have nothing to do with the points in dispute. Men of virtue, though of different interefts, cught to confider themselves as more nearly united with one another, than with the vicious part of mankind, who embark with them in the same civil

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No. 244. We should bear the same love towards a concerns. man of honour, who is a living antagonist, which Tully tells us in the forementioned passage every one naturally does to an enemy that is dead. In short, we should esteem virtue though in a foe, and abhor vice though in a friend.

I speak this with an eye to those cruel treatments which men of all fides are apt to give the characters of those who do not agree with them. How many persons of undoubted probity, and exemplary virtue, on either fide, are blackened and defamed? How many men of honour exposed to publick obloquy and reproach? Those therefore who are either the instruments or abettors in fuch infernal dealings, ought to be looked upon as persons who make use of religion to promote their cause, not of their cause to promote religion.



Monday, December 10. No. 244.

- Judex et callidus audis.

Hor. Sat. 7. 1. 2. v. 99.

Yet Davus is with rogue and rascal grac'd, But you're a critic, and a man of tafte. FRANCIS.

Mr Spectator, Covent-Garden, Decemb. 7.

'T CANNOT, without a double injustice, forbear ex-L pressing to you the fatisfaction which a whole 'clan of virtuofos have received from those hints 'which you have lately given the town on the cartons of the inimitable Raphael. It should be me-'thinks the business of a Spectator to improve the 'pleasures of fight, and there cannot be a more im-' mediate way to it, than recommending the study and before of excellent drawings and pictures. When

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ture is not to be esteemed the best painter, but he

that makes the greatest show and glare of colours; it will necessarily follow, that he who can array

· himself in the most gaudy draperies is best drest, and he that can speak loudest the best orator. Every man

when he looks on a picture should examine it accord-

ing to that share of reason he is master of, or he will

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No. 244. · be in danger of making a wrong judgment. If men as they walk abroad would make more frequent obfervations on those beauties of nature which every moment present themselves to their view, they would be bettter judges when they faw her well imitated at home: This would help to correct those errors which most pretenders fall into, who are over hasty in their judgments, and will not stay to let reason come in for a share in the decision. 'Tis for want of this that men mistake in this case and in common 'life, a wild extravagant pencil for one that is truly bold and great, an impudent fellow for a man of true courage and bravery, halty and unreasonable 'actions for enterprizes of spirit and resolution, gau-'dy colouring for that which is truly beautiful, a false and infinuating discourse for simple truth ele. gantly recommended. The parallel will hold thro' 'all the parts of life and painting too; and the virtuofos above mentioned will be glad to fee you draw it with your terms of art. As the shadows in pictures represent the serious or melancholy, so the lights do the bright and lively thoughts: As there should be but one forcible light in a picture which should catch the 'eye and fall on the hero, so there should be but one object of our love, even the Author of nature. These 'and the like reflexions well improved, might very ' much contribute to open the beauty of that art, and prevent young people from being poisoned by the ill gusto of an extravagant workman that should be imposed upon us.

I am, SIR, Your most humble servant.

Mr SPECTATOR,

Hough I am a woman, yet I am one of those who confess themselves highly pleased with a ' speculation you obliged the world with some time ago from an old Greek poet you call Simonides, in re-'lation to the feveral natures and distinctions of our

own fex. I could not but admire how justly the characters of women in this age fall in with the times of ' Simonides, there being no one of those forts I have onot at some time or other of my life met with a sample of. But, Sir, the subject of this present address, are a fet of women comprehended, I think, in the ' ninth species of that speculation, called the apes; the description of whom I find to be, "That they are " fuch as are both ugly and ill-natured, who have " nothing beautiful themselves, and endeavour to de-" tract from or ridicule every thing that appears fo " in others." Now, Sir, this fect, as I have been told, is very frequent in the great town where you live; but as my circumstance of life obliges me to reside altogether in the country, though not many miles from London, I cannot have met with a great number of them, nor indeed is it a defirable acquaintance, as I have lately found by experience. ' must know, Sir, that at the beginning of this sum-" mer a family of those apes came and settled for the feafon not far from the place where I live. As they were frangers in the country, they were visited by the ladies about them, of whom I was one, with an bumanity usual in those that pass most of their time in folitude. The apes lived with us very agreeably our own way till towards the end of the fummer, when they began to bethink themselves of returning to town; then it was, Mr Spectator, that they began to fet themselves about the proper and diffin-· guishing business of their character; and, as it is said of evil fpirits, that they are apt to carry away a piece of the house they are about to leave, the apes, without regard to common mercy, civility, or gratitude, thought fit to mimick and fall foul on the faces, dress and behaviour of their innocent neighbours, bestowing abominable censures and disgraceful appellations, commonly called nick-names, on all of them; and, in short, like true fine ladies, made their honest

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plainness and sincerity matter of ridicule. I could not but acquaint you with these grievances, as well at the desire of all the parties injured, as from my own inclination. I hope, Sir, if you can't propose entirely to reform this evil, you will take such notice of it in some of your suture speculations, as may put the deserving part of our sex on their guard against those creatures; and at the same time the apes may be sensible, that this fort of mirth is so far from an innocent diversion, that it is, in the highest degree, that vice which is said to comprehend all others.

I am, SIR, Your humble fervant,

CONSTANTIA FIELD

No. 245. Tuesday, December 11.

[By Mr Addison.]

Fista voluptatis causa sint proxima veris.

Hor. Ars poet. v. 338.

Fistions, to please, should wear the face of truth.

with an eye of mirth and pity as innocence, when it has in it a dash of folly. At the same time that one esteems the virtue, one is tempted to laught at the simplicity which accompanies it. When a man is made up wholly of the dove, without the least grain of the serpent in his composition, he becomes ridiculous in many circumstances of life, and very often discredits his best actions. The Cordeliers tell a story of their founder St Francis, that as he passed the streets in the dusk of the evening, he discovered a young fel-

low with a maid in a corner; upon which the good man, fay they, lifted up his hands to heaven with a fecret thankfgiving, that there was still fo much Christian charity in the world. The innocence of the faint made him mistake the kiss of a lover for a falute of charity. I am heartily concerned when I fee a virtuous man without a competent knowledge of the world; and if there be any use in these my papers, it is this, that without representing vice under any false alluring notions, they give my reader an infight into the ways of men, and represent human nature in all its changeable colours. The man who has not been engaged in any of the follies of the world, or, as Shakefpear expresses it, backneyed in the ways of men, may here find a picture of its follies and extravagancies. The virtuous and the innocent may know in speculation what they could never arrive at by practice, and by this means avoid the fnares of the crafty, the corruptions of the vicious, and the reasonings of the pre-Their minds may be opened without being judiced. vitiated.

It is with an eye to my following correspondent, Mr Timothy Doodle, who seems a very well-meaning man, that I have written this short preface, to which I shall subjoin a letter from the said Mr Doodle.

SIR.

I Could heartily wish that you would let us know your opinion upon several innocent diversions which are in use among us, and which are very proper to pass away a winter night, for those who do not care to throw away their time at an opera, or at the play-house. I would gladly know in particular, what notion you have of hot cockles; as also whether you think that questions and commands, mottos, similies, and cross-purposes, have not more mirth and wit in them, than those public diversions

which are grown fo very fashionable among us.

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If

you would recommend to our wives and daughters, who read your papers with a great deal of pleafure, · fome of those sports and passimes that may be prac-' tifed within doors, and by the fire fide, we who are masters of families should be hugely obliged to you. I need not tell you that I would have these sports and pastimes not only merry but innocent, for which reason I have not mentioned either whilk or lanterloo, nor indeed fo much as one and thirty. After having communicated to you my request upon this fubject, I will be so free as to tell you how my wife and I pass away these tedious winter evenings with a great deal of pleasure. Though she be young, and handsom, and good-humoured to a miracle, she does not care for gadding abroad like others of her fex. There is a very friendly man, a colonel in the army, whom I am mightily obliged to for his civilities, that comes to fee me almost every night; for he is not one of those giddy young fellows that cannot ' live out of a play-house. When we are together, we very often make a party at blind man's buff, which 'is a sport that I like the better, because there is a ' good deal of exercise in it. The colonel and I are blinded by turns, and you would laugh your heart out to fee what pains my dear takes to hood-wink us. ' fo that it is impossible for us to fee the least glimpfe of light. The poor colonel fometimes hits his nofe ' against a post, and makes us die with laughing. I ' have generally the good luck not to hurt myself, but am very often above half an hour before I can catch. 'either of them; for you must know we hide ourfelves up and down in corners, that we may have ' the more sport. I only give you this hint as a sam-' ple of fuch innocent diversions as I would have you recommend; and am,

Most esteemed Sir, your ever loving friend,

THE following letter was occasioned by my last Thursday's paper upon the absence of lovers, and the methods therein mentioned of making such absence supportable.

SIR,

A Mong the feveral ways of consolation which " A absent lovers make use of while their souls are in that state of departure, which you fay is death in · love, there are some very material ones that have e-' scaped your notice. Among these, the first and most received is a crooked shilling, which has administred "great comfort to our forefathers, and is still made " use of on this occasion with very good effect in most parts of her majesty's dominions. There are some, I know, who think a crown piece cut into two equal ' parts, and preserved by the distant lovers, is of more fovereign virtue than the former. But fince opinions are divided in this particular, why may not the fame persons make use of both? The figure of a heart, whether cut in stone or cast in metal, whether bleeding upon an altar, fluck with darts, or held in the hand of a Cupid, has always been looked upon as ta-· lismanic in distresses of this nature. I am acquainted with many a brave fellow, who carries his miftress in the lid of his snuff-box, and by that expedient has supported himself under the absence of a whole campaign. For my own part, I have tried all these remedies, but never found so much benefit from any as from a ring, in which my mistres's hair is platted together, very artificially, in a kind of true-lover's knot. As I have received great bee nefit from this fecret, I think myfelf obliged to com-' municate it to the public, for the good of my fel-· low-subjects. I desire you will add this letter as an appendix to your consolations upon absence, and I am, Your very humble fervant, T. B.

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I SHALL conclude this paper with a letter from an university gentleman, creasioned by my last Tuesday's paper, wherein I gave some account of the great seuds which happened formerly in those learned bodies, between the modern Greeks and Trojans.

SIR,

THIS will give you to understand, that there is at present in the society, whereof I am a member, a very confiderable body of Trojans, who upon a proper occasion, would not fail to declare ourselves. In the mean while we do all we can to annoy our enemies by stratagem, and are resolved by the first opportunity to attack Mr Joshua Barnes, whom we look upon as the Achilles of the opposite party. As for myfelf, I have had the reputation ever fince I came from school, of being a trusty Trojan, and am resolved never to give quarter to the smallest particle of Greek, wherever I chance to meet it. It is for this reason I take it very ill of you, that you some-'times hang out Greek colours at the head of your 'paper, and fometimes give a word of the enemy even in the body of it. When I meet with any thing of this nature, I throw down your speculations upon the table, with that form of words which we make 'use of when we declare war upon an author,

Gracum eft, non potest legi.

'I give you this hint, that you may, for the future, 'abstain from any fuch hostilities at your peril.

TROILUS.



No 246. Wednesday, December 12.

Ουκ ἄρα σοί γε πατηρ ῆν ἰπποτα Πηλεύς Ουδὲ Θέτις μήτερ γλαυκή δὲ σ' ἔτικ]ε θαλασσα, Πέτραι τ' ήλιβατοι, ὅτι τοι νόος ἐτιν απηνής

Ном. Il. 16. v. 33.

No amorous hero ever gave thee birth,

Nor ever tender goddess brought thee forth:

Some rugged rock's hard entrails gave thee form,

And raging seas produc'd thee in a storm:

A soul well suiting thy tempestuous kind,

So rough thy manners, so untam'd thy mind.

POPE.

Mr SPECTATOR,

A S your paper is part of the equipage of the teatable, I conjure you to print what I now write to you: for I have no other way to communicate what I have to fay to the fair fex on the most important circumstance of life, even the care of children. I do not understand that you profess your paper is always to confift of matters which are only to entertain the learned and polite, but that it may agree with your defign to publish some which may tend to the information of mankind in general; and when it does fo, you do more than writing wit and humour, Give me leave then to tell you, that of all the abuses that ever you have as yet endeavoured to reform, certainly not one wanted fo much your affistance as the abuse in nursing children. It is un-' merciful to fee, that a woman endowed with all the ' perfections and bleffings of nature, can, as foon as · she is delivered, turn off her innocent, tender, and helpless infant, and give it up to a woman that is (ten thousand to one) neither in health nor good con-

dition, neither found in mind nor body, that has neither honour nor reputation, neither love nor pity for the poor babe, but more regard for the money than for the whole child, and never will take further care of it than what by all the encouragement of money and prefents the is forced to; like Æfop's earth, which would not nurse the plant of another ground, although never fo much improved, by reafon that plant was not of its own production. And ' fince another's child is no more natural to a nurse, ' than a plant to a strange and different ground, how ' can it be supposed that the child should thrive; and 'if it thrives, must it not imbibe the gross humours ' and qualities of the nurse, like a plant in a different ground, or like a graft upon a different stock? Do ' not we observe, that a lamb sucking a goat changes very much its nature, nay, even its skin and wool ' into the goat kind? The power of a nurse over a ' child, by infufing into it, with her milk, her quali-' ties and disposition, is sufficiently and daily observed; 'hence came that old faying concerning an ill-na-' tured and malicious fellow, that he had imbibed his ' malice with his nurse's milk, or that some brute or other had been his nurse. Hence Romulus and Re-' mus were faid to have been nursed by a wolf, Tele-' phus the fon of Hercules by a hind, Pelias the fon of Neptune by a mare, and Ægisthus by a goat; not ' that they had actually sucked such creatures, as some ' fimpletons have imagined, but that their nurses had been of fuch a nature and temper, and infused such ' into them.

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is n'Many instances may be produced from good authorities and daily experience, that children actually
fuck in the several passions and depraved inclinations
of their nurses, as anger, malice, fear, melancholy,
fadness, desire and aversion. This Diodorus, lib. 2,
witnesses, when he speaks, saying, that Nero the emperor's nurse had been very much addicted to drink-

ing; which habit Nero received from his nurse, and was fo very particular in this, that the people took fo much notice of it, as instead of Tiberius Nero, they called him Biberius Mero. The fame Diodorus also relates of Caligula, predecessor to Nero, that his nurse used to moisten the nipples of her breast frequently with blood, to make Caligula take the better hold of them; which, fays Diodorus, was the cause that made him so blood-thirsty and cruel all his life-time after, that he not only committed frequent murder by his own hand, but likewise wished that all human kind were but one neck, that he might have the pleasure to cut it off. Such like degeneracies aftonish the parents, who not knowing after whom the child can take, fee one to incline to · flealing, another to drinking, cruelty, stupidity; ' yet all these are not minded. Nay, it is easy to de-· monstrate, that a child, although it be born from the best of parents, may be corrupted by an ill-tempered nurse. How many children do we see daily brought into fits, confumptions, rickets, &c. merely by fucking their nurses when in a passion or fury? But indeed almost any disorder of the nurse is a disorder to the child, and few nurses can be found in this town but what labour under some distemper or other. The first question that is generally asked a young woman that wants to be a nurse, Why she ' should be a nurse to other people's children? is anfwered, by her having an ill husband, and that she must make shift to live. I think now this very an-' fwer is enough to give any body a shock, if duly confidered; for an ill husband may, or ten to one if he does not, bring home to his wife an ill distemper, or at least vexation and disturbance. Besides, as she takes the child out of mere necessity, her food will be accordingly, or elfe very coarfe at best: whence proceeds an ill-concocted and coarfe food for the child;

for as the blood, fo is the milk; and hence I am very

well affured proceeds the fcurvy, the evil, and many other distempers. I beg of you, for the fake of the many poor infants that may and will be faved, by weighing this case seriously, to exhart the people with the utmost vehemence to let the children suck their own mothers, both for the benefit of mother and child. For the general argument, that a mother is weakened by giving fuck to her children, is ' vain and fimple; I will maintain that the mother grows stronger by it, and will have her health better than she would have otherwise: She will find it 'the greatest cure and preservative for the vapours and future miscarriages, much beyond any other remedy whatfoever: Her children will be like giants: whereas otherwife they are but living shadows, and 'like unripe fruit: and certainly if a woman is strong enough to bring forth a child, fhe is beyond all doubt frong enough to nurse it afterwards. It grieves me ' to observe and consider how many poor children are ' daily ruined by careless nurses; and yet how tender ought they to be of a poor infant, fince the least hurt or blow, especially upon the head, may make it sense-'less, stupid, or otherwise miserable for ever?

But I cannot well leave this subject as yet; for it seems to me very unnatural, that a woman that has seed a child as part of herself for nine months, should have no desire to nurse it farther, when brought to light and before her eyes, and when by its cry, it implores her assistance and the office of a mother. Do not the very cruellest of brutes tend their young ones with all the care and delight imaginable? for how can she be called a mother that will not nurse her young ones? The earth is called the mother of all things, not because she produces, but because she maintains and nurses what she produces. The generation of the infant is the effect of desire, but the care of it argues virtue and choice. I am not ignorant but that there are some cases of necessity where

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instance; for if a woman does but know that her

husband can spare about three or fix shillings a week

extraordinary (although this is but feldom confider-

ed) she certainly, with the affistance of her gossips,

will foon persuade the good man to fend the child

to nurse, and easily impose upon him, by pretending indisposition. This cruelty is supported by fashion,

and nature gives place to custom.

SIR, Your humble fervant.



No. 247. Thursday, December 13.

[By Mr Addison.]

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Their untir'd lips a wordy torrent pour.

WE are told by some ancient authors, that Socrates was instructed in eloquence by a woman, whose name, if I am not mistaken, was Aspasia. I have indeed very often looked upon that art as the most proper for the semale sex, and I think the universities would do well to consider, whether they should not fill the rhetoric chairs with she-professors.

It has been faid in the praise of some men, that they could talk whole hours together upon any thing; but it must be owned to the honour of the other sex, that there are many among them who can talk whole hours together upon nothing. I have known a woman branch out into a long extempore differtation upon the edging of a petticoat, and chide her servant for breaking a china cup, in all the figures of rhetoric.

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Were women admitted to plead in courts of judicature, I am perfuaded they would carry the eloquence of the bar to greater heighths than it has yet arrived at. If any one doubts this, let him but be present at those debates which frequently arise among the ladies of the British fishery.

THE first kind therefore of semale orators which I shall take notice of, are those who are employed in stirring up the passions, a part of rhetoric in which Socrates his wife had perhaps made a greater proficiency

than his above-mentioned teacher.

THE fecond kind of female orators are those who deal in invectives, and who are commonly known by the name of the cenforious. The imagination and elocution of this fet of rhetoricians is wonderful. With what a fluency of invention, and copiousness of expresfion, will they enlarge upon every little slip in the behaviour of another? With how many different circumstances, and with what variety of phrases, will they tell over the fame ftory? I have known an old lady make an unhappy marriage the fubject of a month's conversation. She blamed the bride in one place; pitied her in another; laughed at her in a third; wondered at her in a fourth; was angry with her in a fifth; and in thort, wore out a pair of coach-horfes in expressing her concern for her. At length, after having quite exhausted the subject on this side, she made a visit to the new-married pair, praised the wife for the prudent choice she had made, told her the unreasonable reflexions which some malicious people had cast upon her, and defired that they might be better acquainted. The censure and approbation of this kind of women are therefore only to be confidered as helps to discourfe.

A THIRD kind of female orators may be comprehended under the word Gossips. Mrs Fiddle Faddle is perfectly accomplished in this fort of eloquence; she launches out into descriptions of christenings, runs di-

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visions upon an head-dress, knows every dish of meat that is served up in her neighbourhood, and entertains her company a whole afternoon together with the wit of her little boy, before he is able to speak.

The Coquette may be looked upon as a fourth kind of female orator. To give herself the larger sield for discourse, she hates and loves in the same breath, talks to her lap-dog or parrot, is uneasy in all kinds of weather, and in every part of the room: she has false quarrels and seigned obligations to all the men of her acquaintance; sighs when she is not fad, and laughs when she is not merry. The coquette is in particular a great mistress of that part of oratory which is called action, and indeed seems to speak for no other purpose, but as it gives her an opportunity of stirring a limb, or varying a feature, of glancing her eyes, or playing with her fan.

As for news mongers, politicians, mimics, storytellers, with other characters of that nature, which give birth to loquacity, they are as commonly found among the men as the women; for which reason I

shall pass them over in silence.

I HAVE often been puzzled to affign a cause why women should have this talent of a ready utterance in fo much greater perfection than men. I have fometimes fancied that they have not a retentive power, or the faculty of suppressing their thoughts, as men have, but that they are necessitated to speak every thing they think, and if fo, it would perhaps furnish a very firong argument to the Cartefians, for the fupporting of their doctrine, that the foul always thinks. But as feveral are of opinion, that the fair fex are not altogether strangers to the art of dissembling and concealing their thoughts, I have been forced to relinquish that opinion, and have therefore endeavoured to feek after some better reason. In order to it, a friend of mine, who is an excellent anatomist, has promised me by the first opportunity to dissect a woman's

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tongue, and to examine whether there may not be in it certain juices which render it so wonderfully voluble or slippant, or whether the sibres of it may not be made up of a finer or more pliant thread, or whether there are not in it some particular muscles which dart it up and down by such sudden glances and vibrations; or whether in the last place, there may not be certain undiscovered channels running from the head and heart, to this little instrument of loquacity, and conveying into it a perpetual affluence of animal spirits. Nor must I omit the reason which Hudibras has given, why those who can talk on trisles speak with the greatest sluency; namely, that the tongue is like a race-horse, which runs the faster the lesser weight it carries.

Which of these reasons soever may be looked upon as the most probable, I think the Irishman's thought was very natural, who, after some hours conversation with a semale orator, told her, that he believed her tongue was very glad when she was asseep, for that it had not a moment's rest all the while she was awake.

THAT excellent old ballad of the wanton wife of Bath has the following remarkable lines.

I think, quoth Thomas, women's tongues Of afpen leaves are made.

AND Ovid, though in the description of a very barbarous circumstance, tells us, That when the tongue of a beautiful semale was cut out, and thrown upon the ground, it could not forbear muttering even in that posture.

Abstulit ense sero. Radix micat ultima linguæ.

Ipsa jacet, terraque tremens immurmurat atræ;

Utque salire solet mutilatæ sauda colubræ

Palpitat——— Met. 1. 6. v. 556.

Her tongue-sheer off, close to the trembling root:

Vol. III.

P

The mangled part still quiver'd on the ground, Murmuring with a faint imperfect found; And, as a serpent wreaths his wounded train, Uneasy, panting, and possessed with pain.

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IF a tongue would be talking without a mouth, what could it have done when it had all its organs of speech, and accomplices of sound about it? I might here mention the story of the pippin woman had I not some reason to look upon it as sabulous.

I MUST confess I am so wonderfully charmed with the music of this little instrument, that I would by no means discourage it. All that I aim at by this disfertation is, to cure it of several disagreeable notes, and in particular of those little jarrings and dissonaces which arise from anger, censoriousness, gossiping, and coquetry. I short, I would always have it tuned by good nature, truth, discretion, and sincerity. C



No. 248. Friday, December 14.

Hoc maxime officii est, ut quisque maxime opis indigeat, ita ei potissimum opitulari. Tull.

It is a principal point of duty, to assist another most, when he stands most in need of assistance.

THERE are none who deferve superiority over others in the esteem of mankind, who do not make it their endeavour to be beneficial to society; and who, upon all occasions which their circumstances of life can administer, do not take a certain unfeigned pleasure in conferring benefits of one kind or other. Those whose great talents and high birth have placed them in conspicuous stations of life, are indifpensably obliged to exert some noble inclinations for t

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the fervice of the world, or elfe fuch advantages become misfortunes, and shade and privacy are a more eligible portion. Where opportunities and inclinations are given to the fame person, we sometimes see fublime instances of virtue, which so dazzle our imaginations, that we look with fcorn on all which in lower scenes of life we may ourselves be able to practife. But this is a vicious way of thinking; and it bears fome spice of romantic madness, for a man to imagine that he must grow ambitious, or feek adventures, to be able to do great actions. It is in every man's power in the world, who is above mere poverty, not only to do things worthy but heroic. The great foundation of civil virtue is felf-denial; and there is no one above the necessities of life, but has opportunities of exercifing that noble quality, and doing as much as his circumstances will bear for the ease and convenience of other men; and he who does more than ordinarily men practife upon such occasions, as occur in his life, deserves the value of his friends, as if he had done enterprizes which are usually attended with the highest glory. Men of public spirit differ rather in their circumstances than their virtue; and the man who does all he can, in a low station, is more a hero than he who omits any worthy action he is able to accomplish in a great one. It is not many years ago fince Lapirius, in wrong of his elder brother, came to a great estate by gift of his father, by reason of the dissolute behaviour of the first-born. Shame and contrition reformed the life of the difinherited youth, and he became as remarkable for his good qualities as formerly for his errors. Lapirius, who observed his brother's amendment, fent him on a new-year's-day in the morning the following letter:

Honoured Brother,

INCLOSE to you the deeds whereby my father gave me this house and land: Had he lived till

now, he would not have bestowed it in that manner;

he took it from the man you were, and I restore it

to the man you are. I am,

SIR, Your affectionate brother, and humble fervant, P. T. N

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As great and exalted spirits undertake the pursuit of hazardous actions for the good of others, at the fame time gratifying their passion for glory: so do worthy minds in the domestic way of life deny themfelves many advantages, to fatisfy a generous benevolence which they bear to their friends oppressed with distresses and calamities. Such natures one may call stores of providence, which are actuated by a fecret celestial influence to undervalue the ordinary gratifications of wealth, to give comfort to an heart loaded with affliction, to fave a falling family, to preferve a branch of trade in their neighbourhood, and give work to the industrious, preserve the portion of the helpless in ant, and raise the head of the mourning father. People whose hearts are wholly bent towards pleasure, or intent upon gain, never hear of the noble occurrences among men of industry and humanity. It would look like a city romance, to tell them of the generous merchant, who the other day fent this billet to an eminent trader under difficulties to support himfelf, in whose fall many hundreds besides himself had perished; but because I think there is more spirit and true gallantry in it, than in any letter I have ever read from Strephon to Phillis, I shall infert it even in the mercantile honest stile in which it was fent.

SIR,

HAVE heard of the casualities which have involved you in extreme distress at this time; and

^{&#}x27;knowing you to be a man of great good nature, in

dustry and probity, have resolved to stand by you.

Be of good chear, the bearer brings with him fine thousand pounds, and has my order to answer you

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drawing as much more on my account. I did this in haste, for fear I should come too late for your resches; but you may value yourself with me to the sum of fifty thousand pounds; for I can very chearfully run the hazard of being so much less rich than I am now, to save an honest man whom I love.

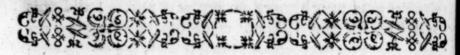
Your friend and fervant, W. P.

I THINK there is somewhere in Montaigne mention made of a family-book, wherein all the occurrences that happened from one generation of that house to another were recorded. Were there fuch a method in the families which were concerned in this generofity, it would be an hard talk for the greatest in Europe to give, in their own, an instance of a benefit better placed, or conferred with a more graceful air. It has been heretofore urged, how barbarous and inhuman is an unjust step made to the disadvantage of a trader; and by how much fuch an act towards him is detestable, by so much an act of kindness towards him is laudable. I remember to have heard a bencher of the Temple tell a story of a tradition in their house, where they had formerly a cultom of chufing kings for fuch a feafon, and allowing him his expences at the charge of the fociety: one of our kings, faid my friend, carried his royal inclination a little too far, and there was a committee ordered to look into the management of his treasury. Among other things it appeared, that his Majesty walking incog. in the cloister, had overheard a poor man fay to another, fuch a fmall fum would make me the happiest man in the world. The king out of his royal compassion privately inquired into his character, and finding him a proper object of charity, fent him the money. When the committee read the report, the house passed his accounts with a plaudite without farther examination, upon recital of this article in them,

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No. 249. Saturday, December 15.

[By Mr Addison.]

Τέλως ακαιζος εν βροτοίς δωνόν κακ ν Frag. Vet. Poet.

Mirth out of season is a grievous ill.

WHEN I make choice of a subject that has not been treated of by others, I throw together my reflexions on it without any order or method, so that they may appear rather in the looseness and freedom of an essay, than in the regularity of a set discourse. It is after this manner, that I shall consider laughter and ridicule in my present paper.

Man is the merriest species of the creation; all above and below him are serious. He sees things in a different light from other beings, and finds his mirth arising from objects that, perhaps, cause something like pity or displeasure in higher natures. Laughter is indeed a very good counterposse to the spleen; and it seems but reasonable, that we should be capable of receiving joy from what is no real good to us, since we can receive grief from what is no real evil.

I HAVE, in my forty-seventh paper, raised a speculation on the notion of a modern philosopher, who describes the first motive of laughter to be a secret comparison which we make between ourselves, and the persons we laugh at; or, in other words, that satisfaction which we receive from the opinion of some pre-eminence in ourselves, when we see the absurdities of another, or when we restect on any past absurdities of our own. This seems to hold in most cases, and we may observe that the vainest part of mankind are the most addicted to this passion.

I HAVE read a fermon of a conventual in the church of Rome on those words of the wise man, I said of

laughter, it is mad; and of mirth, what does it? upon which he laid it down as a point of doctrine, that laughter was the effect of original fin, and that Adam could not laugh before the fall.

LAUGHTER, while it lasts, flackens and unbraces the mind, weakens the faculties, and causes a kind of remissaes and dissolution in all the powers of the foul: and thus far it may be looked upon as a weakness in the composition of human nature. But if we consider the frequent reliefs we receive from it, and how often it breaks the gloom which is apt to deprefs the mind and damp our spirits, with transient unexpected gleams of joy, one would take care not to grow too wife for fo great a pleasure of life.

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THE talent of turning men into rilicule, and expofing to laughter those one converses with, is the qualification of little ungenerous tempers. A young man with this cast of mind cuts himself off from all manner of improvement. Every one has his flaws and weaknesses; nay, the greatest blemithes are often found in the most shining charasters; but what an absurd thing is it to pass over all the valuable parts of a man, and fix our attention on his infirmities? to observe his imperfections more than his virtues? and to make use of him for the sport of others, rather than for our own improvement?

WE therefore very often find, that persons the most accomplished in ridicule are those who are very shrewd at hitting a blot, without exerting any thing masterly in themselves. As there are many eminent critics who never writ a good line, there are many admirable buffoons that animadvert upon every fingle defect in another, without ever discovering the least beauty of their own. By this means, these unlucky little wits often gain reputation in the efteem of vulgar minds and raise themselves above persons of much more laudable characters.

Is the talent of ridicule were employed to laugh

men out of vice and folly, it might be of some use to the world; but, instead of this, we find that it is generally made use of to laugh men out of virtue and good sense, by attacking every thing that is solemn and serious, decent and praise worthy in human life.

We may observe, that in the first ages of the world, when the great souls and master-pieces of human nature were produced, men slined by a noble simplicity of behaviour, and were strangers to those little embellishments which are so fashionable in our present conversation. And it is very remarkable, that, notwithstanding we fall short at present of the ancients in poetry, painting, oratory, history, architecture, and all the noble arts and sciences which depend more upon genius than experience, we exceed them as much in doggrel, humour, burlesque, and all the trivial arts of ridicule. We meet with more rallery among the moderns, but more good sense among the ancients.

The two great branches of ridicule in writing are comedy and burlefque. The first ridicules persons by drawing them in their proper characters, the other by drawing them quite unlike themselves. Burlesque is therefore of two kinds; the first represents mean persons in the accontrements of heroes, the other describes great persons acting and speaking like the basest among the people. Don Quixote is an instance of the first, and Lucian's gods of the second. It is a dispute among the critics, whether burlesque poetry runs best in heroic verse, like that of the Dispensary; or in doggerel, like that of Hudibras. I think where the low character is to be raised, the heroic is the proper measure; but when an hero is to be pulled down and degraded, it is done best in doggrel.

If Hudibras had been fet out with as much wit and humour in heroic verse as he is in doggrel, he would have made a much more agreeable figure than he does; though the generality of his readers are so wonderfully pleased with the double rhimes, that I do not expect many will be of my opinion in this particular.

I SHALL conclude this effry upon laughter with obferving, that the metaphor of laughing, applied to fields and meadows when they are in flower, or to trees when they are in bloffom, runs through all languages; which I have not observed of any other metaphor, excepting that of fire and burning when they are applied to love. This shews that we naturally regard laughter, as what is in itself both amiable and beautiful. For this reason likewise Venus has gained the title of Pinousine, the laughter-loving dame, as Waller has translated it, and is represented by Horace as the goddess who delights in laughter. Milton, in a joyous affembly of imaginary persons, has given us a very poetical figure of laughter. His whole band of mirth is fo finely described, that I shall set down the passage at length.

> But come thou goddess, fair and free, In heav'n yclep'd Euphrofyne, And by men, heart-easing mirth, Whom lovely Venus at a birth, With two fifter graces more, To ivy-crowned Bacchus bore: Hafte thee, nymph, and bring with thee Jest and youthful jollity. Quips and cranks, and wanton wiles, Nods, and becks, and wreathed finiles. Such as hang on Hebe's cheek, And love to live in dimple fleek: Sport that wrinkled care derides, And laughter holding both his fides. Come, and trip it as you go, On the light fantastic toe, And in thy right hand lead with thee The mountain nymph, fweet liberty;

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And if I give thee honour due, Mirth, admit me of thy crew, To live with her, and live with thee, In unreproved pleasures free.



Monday, December 17. No. 250.

Disce docendus adhuc, que censet amiculus, ut si Cæcus iter monstrare velit; tamen aspice, si quid Et nos, quod cures proprium fecisse, loquamur.

Hor. Ep. 17. l. 1. v 3.

Yet to th' instruction of an humble friend, Who wou'd himfelf be better taught, attend : Though blind your guide, some precepts yet unknown He may disclose, which you may make your own.

FRANCIS.

Mr SPECTATOR,

- TTOU fee the nature of my request by the Latin motto which I address to you. I am very sen-
- fible I ought not to use many words to you, who are
- one of but few; but the following piece, as it re-
- · lates to speculation in propriety of speech, being a
- · curiofity in its kind, begs your patience. It was
- found in a poetical virtuoso's closet among his rari-
- ties, and fince the feveral treatifes of thumbs, ears,
- and noses, have obliged the world, this of eyes is
- at your fervice.
 - 'THE first eye of consequence (under the invisible
- Author of all) is the visible luminary of the universe.
- 'This glorious spectator is faid never to open his eyes
- at his rifing in a morning, without having a whole
- ' kingdom of adorers in Persian silk waiting at his le-
- Millions of creatures derive their fight from 'this original, who, besides, his being the great direc-

tor of optics, is the furest test whether eyes be of the fame species with that of an eagle or that of an owl; the one he emboldens with a manly assurance to look, speak, act or plead before the faces of a numerous assembly; the other he dazzles out of countenance into sheepish dejectedness. The sun-proof eye dares lead up a dance in a sull court; and without blinking at the lustre of beauty, can distribute an eye of proper complaisance to a room crouded with company, each of which deserves particular regard; while the other sneaks from conversation, like a fear-ful debtor, who never dares to look out, but when he can see nobody, and nobody him.

'THE next instance of optics is the famous Argus, who (to speak the language of Cambridge) was one of an hundred; and, being used as a spy in the affairs of jealousy, was obliged to have all his eyes about him. We have no account of the particular colours, casts and turns of this body of eyes; but as he was pimp for his mistress Juno, it is probable he used all the modern leers, sly glances, and other ocular activities to serve his purpose. Some look upon him as the then king at arms to the heathen-ish deities; and make no more of his eyes than as so

' many spangles of his herald's coat.

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'REE next upon the optic list is old Janus, who flood in a double-sighted capacity, like a person placed betwixt two opposite looking-glaces, and so took a fort of retrospective cast at one view. Copies of this double-saced way are not yet out of fashion with many professions, and the ingenious artists pretend to keep up this species by double headed canes and spoons; but there is no mark of this faculty, except in the emblematical way of a wise general having an eye to both front and rear, or a pious man taking a review and prospect of his past and future state at the same time.

· I MUST own, that the names, colours, qualities, and turns of eyes vary almost in every head; for, onot to mention the common appellations of the black, the blue, the white, the grey, and the like; the most remarkable are those that borrow their titles from ' animals, by virtue of some particular quality of refemblance they bear to the eyes of the respective creatures; as that of a greedy rapacious aspect takes its name from the cat, that of a sharp piercing nature from the hawk, those of an amorous roguith look derive their title even from the sheep, and we ' fay fuch an one has a sheep's eye, not so much to denote the innocence as the simple slyness of the cast: onor is this metaphorical inoculation a modern invention, for we find Homer taking the freedom to place the eye of an ox, a bull, or cow in one of his ' principal goddesses, by that frequent expression of

Βοῦπις πότνια "Hen —

The ox ey'd venerable Juno.

Now, as to the peculiar qualities of the eye, that fine part of our constitution seems as much the reeeptacle and feat of our passions, appetites, and inclinations as the mind itself; at least it is as the outward portal to introduce them to the house within; or rather the common thorough-fare to let our affections pass in and out; love, anger, pride, and avarice, all vifibly move in those little orbs. I know a young lady that cannot fee a certain gentleman pass by, without thewing a secret desire of seeing him again by a dance in her eye balls; nay, the cannot, for the heart of her, help looking half a street's length after any man in a gay dress. You cannot behold a covetous spirit walk by a goldsmith's shop, without casting a wishful eye at the heaps upon the counter. Does not a haughty person shew the tem-' per of his foul in the supercitious rowl of his eye? and how frequently in the height of passion does that

' moving picture in our head flart and stare, gather

'a redness and quick flathes of lightning, and make

· all its humours sparkle with fire, as Virgil finely de-

· scribes it,

-Ardentis ab ore

Scintilla absistant : oculis micat acribus ignis.

Æneid. 12. v. 101.

-From his wide nostrils flies

A fiery stream, and sparkles from his eyes.

DRYDEN.

' As for the various turns of the eye fight, fuch as the 'voluntary or involuntary, the half or the whole leer,

'I shall not enter into a very particular account of

them; but let me observe, that oblique vision, when

' natural, was anciently the mark of bewitchery and

' magical fascination, and to this day it is a malig-

'nant ill-look; but when it is forced and affected, it

carries a wanton defign, and in play-houses, and

other public places, this ocular intimation is often an affignation for bad practices: but this irregula-

rity in vision, together with such enormities as tip-

' ping the wink, the circumspective rowl, the side-

peep through a thin hood or fan, must be put in the

class of heteroptics, as all wrong notions of religion

' are ranked under the general name of heterodox.

· All the pernicious applications of fight are more im-

' mediately under the direction of a Spectator; and

'I hope you will arm your readers against the mif-

' chiefs which are daily done by killing eyes, in which

'you will highly oblige your wounded unknown

friend,

n

S

T. B.

Mr SPECTATOR,

YOU professed in several papers your particular endeavours in the province of Spectator, to

correct the offences committed by starers, who dif-

' turb whole affemblies without any regard to time,

THE SPECTATOR. 342 No. 250. place, or modefty. You'complained also that a starer is not usually a person to be convinced by the reafon of the thing, nor fo eafily rebuked, as to amend by admonitions. I thought therefore fit to acquaint ' you with a convenient mechanical way, which may eafily prevent or correct staring by an optical contrivance of new perspective glasses, short and com-' modious like opera glasses, fit for short sighted peo-' ple as well as others; these glasses make the objects appear either as they are feen by the naked eye, or ' more distinct, though some what less than life, or bigger and nearer. A person, may, by the help of this invention, take a view of another, without the im-· pertinence of staring; at the same time it shall not be peffible to know whom or what he is looking at. One may look towards his right or left hand, when he is supposed to look forwards; this is set forth at large in the printed propofals for the fale of these glasses, to be had at Mr Dillon's in Long-Acre, next door to the White Hart. Now Sir, as your Speciator has occafioned the publishing of this invention for the benefit of modelt spectators, the inventor defires your ad-' monitions concerning the decent use of it; and hopes, by your recommendation, that, for the future, beauty may be beheld without the torture and confusion which it fuffers from the infolence of flarers. By this ' means you will relieve the innocent from an infult 'which there is no law to punish, tho' it is a greater offence than many which are within the cognizance of justice. I am,

SIR, Your most bumble fervant,

ABRAHAM SPY.

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No 251. Tuesday, December 18.

-Lingua centum funt, oraque centum, Ferrea vox-VIRG. En. 6. v. 625.

- A hundred mouths, a hundred tongues, And throats of brass inspir'd with iron lungs.

THERE is nothing which more astonishes a fo-I reigner and frights a country squire than the cries of London My good friend Sir Rogen often declares that he cannot get them out of his head, or go to fleep for them, the first week that he is town. On the contrary WILL HONEY COMB calls them the Ramage de la ville, and prefers them to the founds of larks and nightingales, with all the music of the fields and woods. I have lately received a letter from fome very odd fellow upon this fubject, which I shall leave with my reader, without faying any thing farther of it.

SIR.

P Am a man out of all business, and would willingly turn my head to any thing for an honest live-· lihood. I have invented feveral projects for raifing many millions of money without burdening the fub-' ject, but I cannot get the parliament to liften to me, who look upon me forfooth, as a crack, and a pro-' jector: fo that defpairing to enrich either myfelf or ' my country by this public-spiritedness, I would make fome propofals to you relating to a defign which I have very much at heart, and which may procure ' me a handsom subsistence, if you will be pleased to recommend it to the cities of London and Westminfter.

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ABRAHAM SPY.

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No. 241

THE post I would aim at, is to be comptroller-geeneral of the London cries, which are at present uneder no manner of rules or discipline. I think I am e pretty well qualified for this place, as being a man e of very firing lungs, of great infight into all the ebranches of our British trades and manufactures, and

THE cries of London may be divided into vocal

of a comp tent skill in music.

and inflrumental. As for the latter they are at prefent under a very great diforder. A freeman of London has the privilege of diffurbing a whole street for an hour together with the twankling of a brass kettle or a frying pan. The watchman's thump at midinight startles us in our beds, as much as the breaking in of a thief. The fow-gelder's horn has indeed something musical in it, but this is feldom heard within the liberties. I would therefore proopole, that no instrument of this nature should be made use of, which I have not tuned and licensed, after having carefully examined in what manner it may affect the ears of her majesty's liege subjects. ' Vocal cries are of a much larger extent, and indeed fo full of incongruities and barbarisms, that we appear a distracted city to foreigners, who do not comprehend the meaning of fuch enormous outcries. Milk is generally fold in a note above Ela, and in founds fo exceeding shrill, that it often fets our teeth on edge. The chimney sweeper is confined to no certain pitch; he fometimes utters himself in the deepest base, and sometimes in the sharpest treble; fometimes in the highest, and fometimes in the loweft note of the gamut. The fame observation might be made on the retailers of small-coal, not to mention broken glasses or brick-dust. In these therefore, and the like cases, it should be my care to sweeten and mellow the voices of these itinerant tradesmen; before they make their appearance in our streets, as also to accommodate their cries to their respective

wares: and to take care in particular, that those may not make the most noise who have the least to fell, which is very observable in the venders of card matches, to whom I cannot but apply that old proverb of Much cry, and little wool.

'Some of these last mentioned musicians are so very loud in the sale of these trisling manufactures, that an honest splenetic gentleman of my acquaintance bargained with one of them never to come into the street where he lived: but what was the effect of this contract? why, the whole tribe of card-match-makers which frequent that quarter, passed by his door the very next day, in hopes of being bought off after the same manner.

'IT is another great imperfection in our London cries, that there is no just time nor measure observed in them. Our news should indeed be published in 'a very quick time, because it is a commodity that will not keep cold. It should not, however, be cried with the same precipitation as fire; yet this is geenerally the case: a bloody battle alarms the town from one end to another in any instant. Every motion of the French is published in fo great a hurry, that one would think the enemy were at our gates. This likewife I would take upon me to regulate in fuch a manner, that there should be some distinction e made between the spreading of a victory, a march, or an encampment, a Dutch, a Portugal, or a Spa-' nish mail. Nor must I omit, under this head, those excessive alarms with which several boisterous rustics 'infest our streets in turnip-season; and which are · more inexcufable, because these are wares which are ' in no danger of cooling upon their hands.

'THERE are others who affect a very flow time, and are, in my opinion, much more tunable than the former; the cooper in particular fwells his last note in an hollow voice, that is not without its harmony; nor can I forbear being inspired with a most agree-

'able melancholy when I hear that fad and folemn air with which the public are very often asked, if they

· have any chairs to mend? Your own memory may

fuggest to you many other lamentable ditties of the fame nature, in which the music is wonderfully lan-

· guishing and melodious.

'I AM always pleased with that particular time of the year which is proper for the pickling of dill and cucumbers; but alas! this cry, like the song of the nightingale, is not heard above two months. It would therefore be worth while to consider, whether the same air might not in some cases be adapted to other words.

'Ir might likewise deserve our most serious consideration, how far, in a well regulated city, those humourists are to be tolerated, who, not contented with the traditional cries of their foresathers, have invented particular songs and tunes of their own: such as was not many years since, the pastry-man, commonly known by the name of colly-molly-pusses and such as is at this day the vender of powder and wash-balls, who, if I am rightly informed, goes under the name of Posuder-watt.

'I MUST not here omit one particular abfurdity which runs thro' this whole vociferous generation, and which renders their cries very often not only incommodious, but altogether useless to the public: I mean, that idle accomplishment which they all of them aim at, of crying so as not to be understood. Whether or no they have learned this from several of our affected singers, I will not take upon me to say; but most certain it is, that people know the wares they deal in rather by their tunes than by their words; insomuch that I have sometimes seen a country boy run out to buy apples of a bellows-mender, and ginger-bread from a grinder of knives and sciffars. Nay, so strangely insatuated are some very e-

'none but their acquaintance are able to guess at their profession; for who else can know, that work if I had it, should be the fignification of a corn-cutter?

'FORASMUCH therefore as persons of this rank are seldom men of genius or capacity, I think it would be very proper, that some man of good sense and sound judgment should preside over these public cries, who should permit none to lift up their voices in our streets, that have not tunable throats, and are not only able to overcome the noise of the croud, and the rattling of coaches, but also to vend their respective merchandises in apt phrases, and in the most distinct and agrecable sounds. I do therefore humbly recommend myself as a person rightly qualified for this post; and, if I meet with sitting encouragement, shall communicate some other projects, which I have by me, that may no less conduce to the emolument of the public.

I am, SIR, &c.

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